WHY I AM A "MORMON"

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WHY I AM A "MORMON"

BY

O. F. URSENBACH

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

I PETER III: XV.

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SALT LAKE CITY, UTAH

1910

F. W. OTTERSTROM

Salt Lake City

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PREFACE.

On many occasions the author of this little work has been called upon to give a reason for the hope that is within him; to give a reason for his affiliation with so unpopular a religious denomination as that commonly known as the "Mormon" Church.

It is not the intent of this little treatise to give a detailed account of the "Mormon" system, for that would require volumes. Such works are already written and can be procured at any time.

My object is to briefly give the cause of "Mormonism's" existence and to present an outline of the belief and practice of the Church, together with some of the marvelous evidences of scientific research that testify to its inspiration. Each day in the year presents a new field for the further investigation of the "Mormon" question, with

the result that thousands are annually added to the Church.

To the young man preparing himself for missionary work, these many condensed fragments may be of some use; to the convert to "Mormonism," they may give some information about a new faith; while to the honest investigator of the Church of Jesus Christ of Latter-day Saints, they may furnish many convincing truths that will find an asylum in the heart.

To the youth of Zion as well as to all investigating friends of "Mormonism," and especially to my children, are these few pages dedicated. If my humble efforts can be a means of leading one soul to a better life, I will feel amply rewarded for my effort.

The Author.

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Why I am a "Mormon."

CHAPTER 1.

A RETROSPECT OF THE AGES.

INCE the advent of "Mormonism," nearly one hundred years ago, the Christian world has kept a watchful eye on the progress and development of that most peculiar and unpopular faith.

From its first inception this Church has stood aloof from all the diversified Christian denominations of the past century, having nothing by way of concession to offer to any of them, even though they among themselves reach a certain degree of harmony and reconciliation.

The Latter-day Saints claim to teach pure

Bible doctrine, in the literal sense of the word, and at the same time nearly every principle, rite, and practice of that Church differs from the general theological thought and belief of the age. It has no plan of salvation to offer mankind that can be lived without great effort on the part of the individual. Inasmuch as it claims that there is but one true and living God, one Gospel and plan of salvation, the natural inference is that if Catholicism or any other particular religion is of God, "Mormonism" is as a natural sequence false; and on the other hand, if "Mormonism" is true, all other Christian denominations are man-made and not ordained of heaven, as God is not the author of confusion, and can not have more than one plan of salvation for the redemption of the race.

In order that the reader may appreciate the why and the wherefore of our position, a brief retrospective view of ecclesiastical history as it occurred during the ages is here presented.

Scripture dating back to Genesis tells, in beautiful story, of the hand dealings of God with His children—how by heaven's inspiration, aye more, by direct revelation or interplanetary communication between the heavens and the earth, from God to man, has the hand of Providence been wielded for the conservation and ultimate salvation of the human family. Incidents are frequent where the Lord in person appeared to man in the flesh; walking and talking with him face to face, as one man talks with another, as in the cases of Abraham, Jacob, Moses and many others. Down through the annals of time from Adam to Christ are numerous divine manifestations chronicled.

Both the ante- and post-diluvian peoples were taught, that through the fall of Adam, death had entered the world; they were also taught that afar off in the meridian of time, a Son of God would be sent as a ransom. A Christ, a Messiah, a Mediator, who would open the prison doors for them that were in

darkness, and bring salvation to both the living and the dead; in a word, they that were in their graves would, as a result of the great expiatory sacrifice, be brought back to life through the powers of a glorious resurrection.

In commemoration of this great future event, sacrifices were offered to the Most High, and originally, with an eye single to the glory of God, until the children of Israel fell from grace into apostasy, having but a dead form left. Even in the face of the apostasy of the Jews from the true path, having lost the spirit, were these rites handed down through the succeeding generations, and millions of honest souls offered their sacrifices and supplications to heaven in the full hope that in the meridian of time the promised Messiah would appear as the ransom for the fallen race.

At length the preparatory event arrived, when the voice that should cry from the wilderness, preparatory to Christ's coming

in the flesh, was heralded through Judea; and about this same time He that was to be King of the Jews made His appearance at Bethlehem, and that, too, in the most humble circumstances the human mind could imagine.

He passed His childhood and early life in simplicity but rapidly developed in mind and body. At the age of thirty we find Him the "Great I Am;" the long hoped- and prayed-for Messiah, chosen from before the foundation of the world and manifest in the flesh to be the literal Redeemer of mankind.

His ministry began in the greatest simplicity, humility, and love which so beautifully characterized His entire sojourn on the earth, and in the words of a modern writer "He did not go to the rich and grand but rather to those whose cups of happiness were empty; to the poor and the lowly."

His preparatory steps were to call humble fishermen and laborers from their daily avocations, to follow Him. These sent He forth

among the people to call them to repentance and baptism for the remission of their sins, with the promise that they should receive the gift of the Holy Ghost.

His kingdom was established on principles and ordinances, the four fundamental ones of which were: Faith in God and Jesus Christ, His Son; Repentance, or forsaking evil practices and adopting the newness of life; Baptism by immersion in water for the remission of sins after which came the reception of the Holy Ghost. These were the initiatory prerequisites to entering His kingdom, and on one occasion He said that He who would enter in any other way was a thief and a robber. "Suffer it to be so now," said He, as He descended into the Jordan, "for thus it becometh us to fulfill all righteousness." So explicit was He that He told the righteous Nicodemus that without it he could not enter the Kingdom of God.

All through His ministry were thousands added to His fold and in each and every in-

stance by obedience to these principles and ordinances. These rites were performed by virtue of delegated authority. "Ye have not chosen me," said He to His apostles, "but I have chosen you;" also, "As my Father hath sent me even so send I you." "Whosoever sins ye remit they shall be remitted, and whosoever sins ye retain they shall be retained." Unlimited was this authority and delegated power to the apostles.

In so short a time and with the most sublime teachings of faith, love, charity, etc., together with so very many beautiful analogies to illustrate an ideal life, with an example to mankind of the most perfect life ever lived, was His Church established, having twelve apostles fully authorized to carry out His wonderful plan of salvation for the redemption of the sons and daughters of Adam, both those living and those who had died prior to His coming as well as the myriads yet unborn in the flesh.

At length the time arrived when the great

atoning sacrifice was to be made; when the Messiah was not only to be offered, merely suffering mortal agony and death, but was to bear our griefs and carry our sorrows; to be wounded for our transgressions; that in some manner and through the operations of some law of nature the sin of Adam which had passed to his posterity was to enter into His physical suffering, causing Him to sweat as it were, great drops of blood, with the result that "As in Adam all die, even so in Christ shall all be made alive."

He is taken by His own people to Golgotha and there is the mighty sacrifice made that causes dense darkness to cover the land and the whole earth to quake and tremble.

After the third day, according to His promise, He is again with His apostles with whom He visited on many occasions for forty days, during which time they are instructed and prepared to carry on the great work of the Kingdom after His departure. Just prior to His ascension into heaven He

tells His apostles that all power has been given unto Him both in heaven and on earth, and then gives them their final authority to go into all the world and preach the Gospel to every creature, promising them great power together with wonderful gifts and blessings.

After the apostles had tarried at Jerusalem and had been endowed with the promised power from on high, we find them indefatigable in the promulgation of the Gospel, and on the day of Pentecost fully three thousand souls were added to the Church, and this through obedience to the first principles and ordinances. Simon, a sorcerer, would gladly have purchased, at a very dear price, this power and authority and in his attempt to do so was made a subject of Peter's severe rebuke, and later the sons of Sceva received Divine punishment for the usurpation of God's authority.

During the lives of the apostles the Gospel was promulgated entirely and strictly on

these principles and ordinances. Paul, Cornelius and, in fact, all who entered the Kingdom did so in obedience to them.

While the apostles were yet living did Christ's Church begin to dwindle into decay and apostasy, brought about by various causes; the Jewish persecutions first, followed by a succession of Roman persecutions, had much to do with its rapid downfall, as few souls could stand the tortures of the rack, the stake, and numerous other hell-devised schemes to frustrate God's work, until the ushering in of the fourth century A. D. finds Christianity a weak and crumbled edifice. About this time Constantine, Emperor of Rome, to cover a life of sin and shame, made Christianity the national religion, during which time, all that remained of true Christianity might well be said to be lost, having nothing left but a dead form blended with Roman dogmas. There was not a law that was not changed; not an ordinance that was not transgressed and the

Everlasting Covenant was certainly a thing of the past.

Following Christianity down through succeeding centuries from the fourth to the thirteenth inclusive, one shudders at the spectacle presented to him. So base and foul was it that ecclesiastical students and historians refrain and absolutely refuse to chronicle many of the lewd and murderous deeds of the clergy, to say nothing of those of the laity.

The time arrived when the world entered into another epoch of history; when the revival of learning began to take root in the minds of men; when God raised master minds with courageous hearts sufficient to cope with the base wickedness of the dominant church, that the people might be prepared for the return of Christ's Gospel and true Christianity to the earth.

Among the foremost of these mighty men were Zwingle, Huss, Luther, Calvin and many others known today as the Reformers.

These valiant revolutionists knew too well the base condition of Christianity and were most fearless in their attack against the apostate church. The corruption of the clergy; the sophistry that was imposed on the laity, and in a word the universal state of wickedness and crime the church had fallen into through the corrupted dogmas of the priests, was sufficient to inspire the mighty revolution that was dawning. Scripture reading was forbidden only as expounded from the pulpit, and that in a way that the masses were given only what a hireling priesthood chose to reveal.

The reformation began by severe attacks on the great head of Papal Rome. Fierce and fearless was the struggle which lasted many years, with the result that God, through the instrumentality of those valiant reformers, brought about what was necessary for the ushering in of His great work, viz, Freedom of thought, speech and action. The Holy Scriptures were written by

hand and owned by those only who could afford so expensive a manuscript. Then came developments in the printing invention, with the result that before long the Holy Scriptures were published in many different languages and scattered broad-cast among the masses. The people soon saw the fallen condition of the Catholic church from the path of rectitude and virtue, and leading men in the church soon began to expound the sacred writings according to their knowledge and conception of them, and generally speaking, in the deepest sincerity. Orators preaching scripture soon gathered thousands of willing listeners, until the greatest orator would draw the largest assembly. Soon the cry "Lo here is Christ, Lo there is Christ," caused a general confusion among the reformed proselytes. Some were for Calvin, some for Luther, and before long there were a multiplication of protestant sects throughout the land.

John Wesley, father of the Methodist

church, was a sincere leader among men, and did his best according to the light heaven had given him. He saw clearly that although the reformation had resulted in so wonderful a victory and benefit to the people that there was still something lacking to make Christ's Church complete as in His day. In his meditations on the subject he wrote: "The real cause why the extraordinary gifts of the Holy Ghost are no longer found in the Christian Church, is because the Christians have turned heathen and have but a dead form left." And a homily of the Church of England, on the perils of idolatry teaches that the whole Christian Church had been buried in a most abominable idolatry for eight hundred years.

Catholics claimed no openings of the heavens, only the assistance of inspiration in aiding them to explain scripture and tradition; also that their church did not dictate an exposition of all the scripture she had, because the church had lost tradition concern-

ing many important parts; also that many precious records had been lost and only their names had come down to them.

Not one of the reformers claimed a delegation of a dispensation to them of Christ's Church. None of them claimed that God had commissioned to establish His Church, both Catholics and reformers universally claimed that the heavens were sealed with the closing of the Bible and that God would no more reveal His mind and will to man, which implied that all future teachings of Christianity depended entirely upon the very small amount of Scripture and tradition that had so providentially fought its way down through the dark ages, and had emerged from beneath the rubbish of man-made cults and dogmas. The small amount of scripture that was preserved gave evidence of many other books that were lost entirely, which, were they in existence today, would doubtless clear up much of the unexplainable doctrine the present Bible

contains. Some of these are spoken of by Paul, (I Cor. 15-29), and Jude. Many other writers have mentioned books which we do not now have.

The great result of the Reformation was that it gave to mankind freedom of religious worship and that it placed in his hands the Holy Scriptures, but it did not in any manner restore Christ's Church to earth. This could be brought about only by a dispensation of God's authority to man, as in the days of the apostles. Prophets of old, looking down the stream of time, saw the rise of Christ's Church and also the mighty falling-away that would follow. While yet on the earth, Christ spoke of the future, saying that many false prophets would arise, deceiving many, as well as of the severe persecutions that were in store for His disciples. The apostles, after Christ, spoke of the fate that awaited the Church. In fact, by the time John had returned from Patmos, so nearly universal was the apostasy that he could find

but seven small churches worthy of his attention and they, with two exceptions, were then but luke-warm.

The world, however, was not to be left in darkness and those who had never had Gospel privileges were not to be lost, as all are God's children and heirs to salvation in His kingdom.

Prophets both before and after Christ's time looked into the far-off future, when in the Dispensation of the Fulness of Times all things should be gathered together in one in Christ; when there should be a day of restitution, a day when in the wisdom of man the chariots (trains) were to run with flaming torches, and jostle one against the other, the rumbling of which would cause the fir trees to be badly shaken, for they would run like lightning, which time was to be the "Day of the Lord's preparation;" a day when an angel would fly through the midst of heaven having the everlasting Gospel to preach to them that dwell on the

earth, and to every nation and kindred and tongue and people, saying with a loud voice: Fear God and give glory to Him for the hour of His judgment is come.

Coming down to the nineteenth century we find the world replete with professed Christian sects, none of which had received a special delegation of God's authority. Their sole guide was scripture and distorted tradition. Few principles, no ordinances, no revelation, no communication between God and man, and in a word, nothing but man-made cults, each grasping like a drowning man at a straw for the little light that had chanced to fight its way through a thousand years of corruption.

Kind reader, will you not agree with me that the nineteenth century dawned with a great need of some prophet, or righteous man worthy to receive an opening of the heavens and a delegation of God's authority, or another visit of Christ to restore the lost Gospel, with its keys, powers, Spirit, princi-

ples, and ordinances as in the days when the Savior was on the earth?

The Gospel must again come to the earth for the ultimate salvation and redemption of fallen humanity or the plan of salvation would amount to naught. Some one must be delegated a true vice-gerent of God, having divine authority to restore the Church of Christ in its primitive holiness; baptizing the children of men by virtue of that authority, as well as administering in the other ordinances. Some pure, honest soul must receive an opening of the heavens and this bestowal of authority, whereby he shall bind on earth and it shall be bound in heaven and loose on earth and it shall be loosed in heaven, as in the days of the apostles; and who by this authority shall establish God's Church, whereby the entire human family shall reach salvation in some of its various degrees.

Kind friends, who should this man of God be? Whom would He call? Would He

delegate the high and rich, or would He go to the poor and lowly as He did to Samuel, David, and many others chosen of God who were mere boys of a lowly life and of humble circumstances, but foreordained to be mighty men in the Father's hands for a mission on the earth?

CHAPTER 2.

JOSEPH SMITH.

ARLY in the beginning of the nineteenth century, Joseph Smith, an uneducated, insignificant youth, pressed his claims as to having had the heavens opened to him, as a result of fervent prayer, asking for light, when God the Father and His Son Jesus Christ appeared to him. His story throughout is one of such sincerity, honesty, and humility, that it is well worthy the careful consideration of every honest soul. To familiarize the reader with his story in the most direct manner possible, and at the same time give the story of the early rise of "Mormonism," many extracts from his own narrative are here presented. It would be well could the complete story be given here, but the limited space the writer has allowed

himself in this little treatise demands a condensing of matter.

Before introducing the story, however, let me ask that the reader follow his humble narrative with an impartial, sincere and unbiased spirit, putting aside all such suggestions as to the possibility or impossibility of his claims until the story concludes and the arguments as to why the writer accepts his story as testimony to the divinity of his great work. Following is the story from his own autobiography:

"Owing to the many reports which have been circulated by evil and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write its history, to disabuse the public mind, and put all inquirers after truth in possession of the

facts, as they have transpired, in relation both to myself and to the Church, so far as I have such facts in my possession. In this history I shall present the various events in relation to the Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of said Church.

"I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont. My father Joseph Smith, Senior, left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) County, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family to Manchester, in the same county of Ontario.

"His family consisted of eleven souls, namely—my father, Joseph Smith; my mother, Lucy Smith (whose name previous

to her marriage was Mack, daughter of Solomon Mack); my brothers, Alvin, Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine and Lucy.

"Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to different religious parties, which created no small stir and division amongst the people, some crying, 'Lo, here!' and others, 'Lo, there.' Some were contending for Methodist faith, some for Presbyterian, and some for the Baptist.

"For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respec-

tive clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brother Hyrum and Samuel Harrison, and my sister Sophronia.

"During this time of great excitement, my

mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"My mind at times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in

endeavoring to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask for God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know,

and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else do as James directs, that is, ask of God. I at length came to the determination to 'ask of God' concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

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"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above

the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is my beloved Son, hear Him!

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right —and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that

'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godlines, but deny the power thereof.'

"He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement; and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying, it was all of the devil, that there were no such things as visions and revelations in these days; that all such things had ceased with the apostles,

and that there would never by any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life were such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

"It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract

the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

"However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw the light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his last breath, that he had both seen the light, and heard the voice speaking unto him, and all the

world could not make him think or believe otherwise.

"So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did really speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned; that it was not my duty to join with any of them, but to continue

as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided."

The Prophet then describes the succeeding three years during which time the persecution was intensely severe and also that he had been subject to many of the follies of youth, when, feeling condemned for some of his little follies, on the twenty-first of September, eighteen hundred and twenty-three he betook himself to supplication to the Lord for the forgiveness of his sins with full confidence that he would receive another manifestation. He says:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was higher than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above his wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was

Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the

third chapter of Malachi, and he quoted also the fourth and last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

" 'For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.'

"And again, he quoted the fifth verse thus:

" 'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.'

"He also quoted the next verse differently:

" 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn

to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.'

* * * * * *

"He quoted many other passages of scripture, and offered many explanations which can not be mentioned here.

"Again, he told me, that when I got these plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been

speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marveling greatly at what had been told me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

"He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of the great judgments which were coming upon the earth, with great desolations and famine, sword, and pestilence; and that these grievous judgments would come on the earth in

this generation. Having related these things he again ascended as he had done before.

"By this time, so deep were the impressions made upon my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me, (in consequence of the indigent circumstances of my father's family),to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

"After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had

just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

"I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father who was laboring along with me, discovered something was wrong with me, and told me to go home. I started with the intention of going to the house; but in attempting to cross the fence out of the field where we were, my srength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

"The first thing I can recollect was a voice speaking to me, calling me by name. I looked up, and behold the same messenger standing over my head, surrounded by light

as before. He then related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had concerning it, I knew the place the instant that I arrived there.

"Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the up-

per side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in and there indeed I beheld the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

"I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that

he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

"Accordingly, as I had been commanded I went at the end of each year, and each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days."

Then follows a brief description of the four years' interval; of the family privations, persecutions; of the marriage of the youthful prophet, etc., and again the story:

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they

were deposited, the same heavenly messenger delivered them up to me with this charge: That I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

"I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required of my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until

I had accomplished by them what was required at my hand. When, acording to arrangements, the messenger called for them, and I delivered them up to him; and he has them in charge until this day, being the second day of May, one thousand eight hundred and thirty-eight."

Then follows an account of severe persecution, hardships, together with an account of the progress of the translation by the aid of the Urim and Thummim, etc., and again the story:

"We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and laid his hands upon us,

he ordained us, saying: 'Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

"He said the Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he then commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me."

* * * * *

"The messenger who visited us on this occasion and conferred the Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the di-

rection of Peter, James and John who hold the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred up us, and that I should be called the first Elder of the Church, and that he (Oliver Cowdery) the second," etc.

The great importance of the visitations of the Divine personages was to the youthful prophet many fold. It gave him knowledge beyond a doubt, that the prevailing thought of God,

"Whom none can comprehend and none explore,
Who fills existence with himself alone,
Embracing all, supporting, ruling o'er,
Being whom we call God, and know no more"—

was truly a false conception of Deity. He had absolute knowledge that God was not merely an essence permeating the immensity of space, but that He was actually a glorified being, of both body and parts, in

whose prototype man was literally made; that His Son Jesus Christ was a likeness of His Father. It placed his mind at rest relative to the diversified, contending sects of his day, for the visitants had told him repeatedly that all were wrong; that they had a form of godliness but denied the power thereof; that they taught for doctrine the commandments of men. It demonstrated clearly to his soul that, he that would place his heart in kindred tone with that of the heavens, could ask and receive without having fear of being upbraided for so doing. It taught him that if he remained faithful, he was to work; that he should be known for good and evil among the great men of the earth.

Some of the opponents of "Mormonism" charge the youthful prophet with being affected with "maladie d' esprit" or being "non compus mentus;" a religious fanatic, heretic and what not, for having the audacity to make such an extraordinary claim so much

in discord with the prevailing thought and dogmas of his day. The very idea of God condescending to speak personally with man on earth, and moreover with such a backwoods youth as he who pushed his claims to such a Divine revelation, was considered, not only absurd, but preposterous in the extreme.

His story throughout speaks of perfect honesty and simplicity, and by no means bears the stamp of a fabricator. His entire career up to the time of his martyrdom is in perfect harmony with the sweet, kind spirit that characterizes his story of the first heavenly visitations.

Who, or what is the Lord that He could or would appear to man in the flesh? Scripture says He appeared to Abraham, Jacob, Moses, etc., and that on many occasions He had been seen, and of whom it is said that Jesus was the "brightness of His glory and the express image of His person."

It had been thousands of years since God

had been seen and for that length of time no visit had been chronicled, with the result that creeds and men universally taught that there would be no more vision or opening of the heavens. But did God, or Jesus Christ, or any of His apostles, or disciples ever say so? Verily, no! Is it not a fact that man never denied the existence of revelations until he, through wickedness, had lost all communication with heaven? Prophets of old, looking down through the vista of time saw the condition and wrote: "Behold the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isa. 59: 2.)

Former day people believed that God in ancient times had revealed Himself to men, but many were loath to believe that Stephen saw Him sitting with Jesus on His right hand; nor would they accept Paul's account

of his vision, notwithstanding the truth of those events. If God is an impartial being, why should He make Himself known to one generation, all things being equal, and hide His face from another, unless man through negative deeds had, as a result of impure life, placed himself out of harmony with heaven?

Had God condescended to speak to the ministers of Joseph's day, where is one that would have accepted the vision as Divine, in the face of the prevailing religious thought of that day; i. e., that God was an incorporeal entity permeating the immensity of space? The boy prophet, had, in all simplicity and purity of mind and heart, ventured to ask the Lord, according to the admonition of the Apostle James, for the light his soul then desired, the result of which was the heavenly manifestation.

The time of restoration as spoken of by Peter, and the Dispensation of the Fullness of Times, as spoken of by Paul; the day of

the Lord's preparation in which the chariots (trains) should run through the streets with flaming torches, the lightning speed of which would badly shake the fir trees, as spoken of by Nahum; the day when an "angel should fly through the heavens having the everlasting Gospel to preach to them that dwell on the earth, to every nation and kindred and tongue and people," as spoken of by John the Revelator,—had actually come, a time when the Gospel was to be restored, (implying naturally that it must have been lost, see Rev. 14:6), for the consummation of God's great work for the ultimate salvation of the human family both for the living and the dead; that all might receive justice and exaltation in Father's kingdom according to His literal works in the flesh.

There are few Christians today that disbelieve the fact of Christ's glorious resurrection; of His appearance to Paul in a wonderful vision; His appearance to the apostles; to Mary; to the two men on their way

to Emmaus; that He was seen and heard by John the Revelator, and that He was also seen at the right hand of God by Stephen. Would such incidents be contrary to reason? If so, Scripture is untrue; for the Bible is replete with such incidents. If such be in accord with reason, and has, in the past, been made manifest to men in the flesh, is there anything but a lack of kindred harmony and sympathetic affinity that would close the heavens to man? If there is, then God is unjust in His dealings with His children.

According to Holy Writ, whenever God has had a dispensation of His Gospel on the earth, He has condescended to visit His subjects and reveal to them scripture to suit their day and time. Not that the plan of salvation ever changes for it was made before the world was created and destined to save the sons and daughters of Adam down to the consummation of God's work, but it is nevertheless a fact that different epochs present various conditions which from age to

age call for heaven's Divine succor. Much of the very ancient scripture was of little avail to the people in Christ's day, even as much of the scripture of the New Testament was, directly to that age and is of little value to this age, notwithstanding the fact that the doctrinal principles never change. In the words of a prophet of old: "Where there is no vision the people perish"—which is verily true. It is but natural to think that, if God has a people that He acknowledges on the earth, He would communicate His mind and will to them as He did in olden times, otherwise He would show partiality to different ages.

Throughout his entire life the Prophet Joseph Smith was in touch with his Maker, and was many times placed in direct communication with Him. In 1832 he gave to the world his testimony of Christ which is as follows:

"And now after the many testimonies

which have been given of Him, this is the testimony last of all, which we [he and Sidney Rigdon] give of Him, that He lives, for we have seen Him, on the right hand of God and we heard the voice bearing record that He is the only begotten of the Father."

This, kind readers, is the greatest testimony of Jesus ever given by man. There are but one or two direct testimonies of Him in the entire New Testament, and even though most of our knowledge is recorded in an indirect and secondary manner, still we accept them as true. Why should we accept the words of ancient writers that come to us second-handed and reject those of modern ones who testify to having been eye witnesses? Generally speaking, it takes a truth from one to five hundred years to be universally accepted, and find an asylum in the human heart.

Joseph's life was one of honesty, purity, and in a word all that could be asked to char-

acterize a true vice-gerent of God. He lived great in the eyes of all who know him. In the short space of fourteen years he did more for the happiness and salvation of the human family than any man that has graced the earth since Christ, standing as he did at the head of the great Dispensation of the Fullness of Times; a dispensation like the mighty ocean into which all other former dispensations flow, for the culmination of God's work among the children of men.

Like his Master, he sealed his testimony with his blood, and on the morning when he went to Carthage to deliver himself up to the pretended requirements of the law, and but two days previous to his assassination he said: "I am going like a lamb to the slaughter, but I am calm as a summer's morning; I have a conscience void of offense towards God and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

He was innocent of any crime and was imprisoned on false representation at the hands of traitors, and massacred without even having the privilege of a trial, a martyr to the truth, sealing his life's work and testimony with his blood.

CHAPTER 3.

TESTIMONY OF TRUE DOCTRINE.

THE foregoing chapter deals directly with the claims of the youthful prophet as having been divinely called to establish Christ's Church upon the earth, with all the necessary authority having been conferred upon him, with instructions to baptize in the name of the Lord Jesus Christ, together with a few comments as to the reasonable aspects of his having been the elect of heaven to stand at the head of God's work in the last days.

A tree is known by its fruits. If Joseph Smith's mission is of heaven, his life, works, and teachings will testify of it. If mankind did not have the Gospel, and if what he claims is true the heavens of necessity would have to be opened to man, and the Gospel

be established once more in its fullness, with all keys, powers and blessings that were incident to the Church in the days of the Master. Nothing must be lacking, nothing, absolutely nothing, must be overlooked. To find the least flaw or departure in the system, even though it be the minutest variation of doctrine would be sufficient to condemn the whole as a fraud. If the system be not perfect in organization, principle and doctrine and in fact, "in toto," it should with all justice be branded as man-made. The organization must be a perfect one; all rites and ordinances must be absolutely without flaw and all doctrines must be so perfect as to challenge all mankind to reveal an error. In a word it must be of heaven, of God, and as He is the God of truth and cannot lie, so must His system be infallible in the absolute.

Kind reader, can we ask a wider scope, or a broader range from which to test any system of theology than the one here presented? From this point of view, with an hon-

est, sincere heart will you not go with me into the investigation of the system of religion Joseph Smith was instrumental in establishing? Should we fail to find a trace of man-made dogmas; fail to find a variation in the system of "Mormonism," as compared with Holy Writ, either in principle or doctrine, will you then in all sincerity admit that he might be the vicegerent of God to take the lead in the great Latter-day dispensation of His mercy to man?

In this little work it will be impossible to go into detail or to minutely outline Christ's Church with all its principles and ordinances; that would require volumes; they are already written and can be obtained throughout all "Mormondom," but my purpose is to give a brief sketch of the system established by Joseph Smith, and so I shall confine myself in this chapter to the evidences of true doctrine.

Before taking up the study of "Mormonism," however, let me ask the reader to con-

sider well the saying of the Apostle Peter that, "No prophecy of the scripture is of any private interpretation." (2 Peter 1: 20.) We Latter-day Saints do not believe that God ever gives scripture to His children, that must be explained by some priest or teacher and spiritualized all out of reason to tickle the ear, but we believe with Peter, that man has no right to place other than a literal meaning to the word of God.

The vision of the Prophet Joseph established in his mind beyond all doubt that God, the Father, the Maker of the heavens and the earth and He who maintains the universe, was a being; a perfect entity, having a body of flesh and bone; and that Christ, using the language of Paul, was "the express image of his person," and that man was made literally in His image. That this is the God of the Bible will be readily admitted by all Bible students.

The prophet also taught that Christ was a personage, a tangible being and that both

He and His Father were prototypes of man; or in other words, as God and His Son Jesus Christ were in form so is man; that Christ was the only begotten of the Father in the flesh. That He is a glorified, resurrected being, is well established by the story of doubting Thomas and of the forty days after His resurrection the Master spent with His apostles in Judea.

The prophet also taught that God the Father, His Son Jesus Christ and the Holy Ghost, were each and of Himself a distinct entity and that the three constitute the Godhead; that each of them is a separate individuality; that this Godhead rules and controls the universe with all its myriads of worlds from the highest heaven down to the most insignificant of God's creations.

Of man he taught that we are the children of God, and that eventually, after resurrection, we shall become perfect to the extent that we are glorified and become gods among the many gods that have gone

before. The Master said: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" also, "I ascend unto my Father, and your Father, and to my God and your God." And again: "He that overcometh will I grant to sit on my throne as I have overcome and now sit on the throne of my Father," also, "He that hath seen me hath seen the Father." This naturally implies a state of perpetual evolution from the cradle to godhood. And now the Apostle John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." (I John 3: 2.) This implies, in the literal sense of the text, that if man has the hopes of being a son of God and that if he has that hope of some day being like Him, he will purify himself to that end. The scriptures are replete with passages

that clearly mark the way from the human birth, up through the countless centuries of evolution to that exaltation of man becoming a god among the myriads of gods, for say the Scriptures there are gods many. Man will eventually reach that state of perfection and will forever be a subject of the Lord of lords and the God of gods.

Of the creation, he taught that before the world was formed a council was held in heaven and that the great plan of salvation was formulated there; that in order to people our earth in mortality some celestial law must be broken; a mortal, male and female, must be placed on our planet and there, by the laws of procreation, would they populate the earth. In passing let me say that the very thought of God making man of the clay, as a child makes mud pies, certainly belittles the Creator in the minds of all thinking people. It was not until men had lost God and through sin had fallen from

grace to the extent that they knew not God or their Divine origin; in a word, nothing of man other than his earthly existence and that the great law-giver, Moses, came, who knew God, and would fain have taught his people to know Him also, was obliged to veil the past in mystery, and assign to man an earthly origin, and as a modern writer says: "Man moulded of the earth as a brick! A woman manufactured from a rib! Thus parents would fain conceal from budding manhood the mysteries of procreation, or the sources of life's ever flowing river, by relating some childish tale of new born life, engendered in the hollow of some old tree, or springing with spontaneous growth, like mushrooms, from the heaps of rubbish. O man! when wilt thou cease to be a child in knowledge?"

We find our great progenitors on earth in Eden facing two great commandments given them of the Father. They are first:

"Be fruitful and multiply, and replenish the earth," and second, "Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This is generally considered a contradiction, but to the Latter-day Saint mind it has the most perfect harmony. The greater of these two laws was "Be fruitful and multiply," for that was man's special mission on earth. He came here for the express purpose of inhabiting the earth, and the injunction that had been given to all plant and animal life, was emphasized with our first parents. We believe that Adam and Eve were immortal when in Eden and could not possibly observe this great commandment of the Father without becoming mortal. To do this some law must be broken that would place them in mortality whereby they would become subject to

death. When Eve had been deceived by Lucifer and had partaken of the forbidden fruit, she became subject to mortality, and Adam saw that now he, being immortal, could not obey both the commandments referred to above. He chose to obey the first commandment even at the risk of incurring the consequences that he knew would follow the violation of the second. He partook of the fruit and became subject to mortality. Paul writes to Timothy: "And Adam was not deceived, but the woman being deceived was in the transgression. As Adam was not deceived he fell because of his love for his posterity in the flesh. This is clearly stated by the Prophet Nephi in the following words: "Adam fell that men might be, and men are that they might have joy."

The Latter-day Saints are accused of the Adam-God idea, and let me say in passing, that we do not worship Adam as our God, but we do revere him as being our first

earthly father and progenitor of the human family, who, in his love for his children in mortality voluntarily fell that man might be, even though in so doing he became a mortal, subject to death by breaking a law of heaven. It was thus that death passed to all his posterity.

Of the Mediation and Atonement of Christ, he taught, as the Holy Scriptures teach, that Christ was chosen before the foundation of the earth to be a ransom for man. (II Timothy 1: 8-10). When was Christ chosen? Does it not naturally follow that it must have been at the time of the making of the plan of salvation in the heavens and at the same time that Adam was chosen to be the patriarch of this earth? Christ was chosen to come at some future time and offer himself a ransom to pay, in mortality, the penalty of the violation of the law that made Adam and his posterity mortal, the payment of which would redeem

the peoples of the earth from death, and place within their reach a resurrection and eternal life.

Adam taught his posterity that after a time the Messiah—a Ransom—would come. Prophets all down the line to Christ's day also spoke of this Ransom and offered sacrifices to the Most High in remembrance of the great mediation, when the Messiah would be led like a lamb to the slaughter; would be wounded for man's transgression; bruised for his iniquities; and by His stripes man would be healed.

Eventually Christ came, and there on Calvary did He actually bear our griefs and carry our sorrows, and that under the operation of some law of nature, that is above mortal understanding, did the intense pain cause him to suffer more than mortal death, whereby He sweat, as it were, great drops of blood. When He said "It is finished" He well knew that the debt was paid; that He

had procured a resurrection to every son and daughter of Adam, irrespective of any life they might lead. Christ had actually redeemed all mankind to come forth from their graves, in either the resurrection of the just or the resurrection of the unjust, whether their lives be good or evil (see St. John 5: 28-29). After the resurrection of all mankind, both good and bad, is to come the judgment according to man's work on earth (see Rev. 20: 12-15). Hence, we say with Paul that "as in Adam all die, even so in Christ shall all be made alive," which naturally implies that the debt of Adam was totally paid in the great mediation of Christ, leaving not a shadow of the sin of Adam on his posterity.

We believe that man will be punished for his own, personal sins, and not in the least for Adam's transgressions, which implies that man is responsible to his Maker for every sin, bad deed, vain word, and, in fact,

every act of his life that is not in harmony with the plan of salvation, as far as he has knowledge of good and evil. Of him that has much, says the Master, much will be expected, and he that knoweth the Master's will and doeth it not, will be beaten with many stripes, while he that knoweth not the Master's will will be beaten with few stripes. Where there is no law, says Paul, there is no transgression, for in such a case mercy would demand of justice her own. In this enlightened age, however, there is little excuse for man if he live not a holy life. The mercy of God, according to "Mormonism," is farther reaching than can be found elsewhere, among men, for we believe that the mercy of the Lord is truly everlasting unto the soul, although ignorant, that does its best to serve Him.

For man to be saved in the kingdom of heaven, Joseph taught that he must first of all believe in God the Father and in His

Son Jesus Christ; believe they exist and that they are the rewarders of all that diligently seek them, which belief and knowledge will, as a natural sequence, even though by slow degrees, convince the convert of the many violations of God's laws he has transgressed in the past. The more he learns of the laws of God the more he becomes aware of his transgressions of God's commandments, which naturally results in a desire for a newness of life, or in other words, a repentance; not a worldly sorrow but an actual reformation. True repentance to the "Mormons" means the ceasing of evil doing; do not do the wrong tomorrow that you did today. A person in "Mormondom" only repents of sin as he ceases committing it. It is a newness of life in every act and deed, and when the convert is in such a condition, he is where the mercy of the Lord has claim on him to the extent that the reformation from his past faulty life, demands

the eradication of those past sins, which can be brought about only through the method established by the Master, and that is through the ordinance of baptism; the ordinance that Nicodemus was told he must obey to even see the kingdom of heaven; the ordinance that the Master must obey in order to fulfill all righteousness; the ordinance that after Christ's ascension, the Jews were told they must obey, if they would obtain the remission of their sins.

When man has established an explicit faith in God and His Son Jesus Christ; has ceased doing evil, manifesting a true repentance; has received baptism by immersion for the remission of his past sins, his soul should then be in a state of purity and in sympathetic touch with the Holy Spirit. It is then that the gift of the Holy Ghost is to be given him by one having authority to lay on hands for the reception of the same. This doctrine, kind readers, is not in har-

mony with modern thought, but it must be conceded that it is taught in Christ's doctrine. John baptized the penitent for the remission of sins and called those who had not repented a generation of vipers. Baptism has been a direct essential through all dispensations of the Gospel to man. The Master received not the Holy Ghost until He had been baptized by John. Baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost were among the great prerequisites of the Gospel while the apostles were living, even long after the Master had made His ascension.

One of the plainest declarations of the first principles and ordinances of the Gospel in the days of the apostles is given by Peter and recorded in Acts 2: 37-47. Peter had been preaching to the Jews and had converted them to the fact that Jesus was the Christ; a belief was well established and they asked what they should do; the reply

to which was, that they should repent, and be baptized for the remission of their sins, and were given the promise that they should receive the Holy Ghost. They were also told that the promise was to them, to their children and to all that were afar off, even as many as the Lord should call. This is most natural; it is the plan of salvation as established by Christ, and he that would enter the kingdom another way is to be considered, in the words of the Master, as a thief and a robber. We are told that on this memorable day of Pentecost there were three thousand souls added to the Church, and that, when one Simon saw that the apostles were giving the gift of the Holy Ghost by the ordinance of the laying on of hands, he offered the apostles money to give him this power, that on whomsoever he might lay his hands they would also receive the Holy Ghost, the result was Peter's severe rebuke.

All down through the declining years of

the apostles were these principles and ordinances taught. It was not until the Church fell into apostasy that they were abolished. Man never denied them until, through impure life, he had lost the authority of heaven and the gifts that are incidental to the same.

We believe that man must be called of God before he has any right to officiate in any of the ordinances of the Gospel. You have not chosen me, said Christ, but I have chosen you; also, as my Father sent me so send I you, etc. He called and ordained His apostles, and it was not permitted for man to call himself. When the Master gave His final commission to His apostles, telling them to go into all the world and preach the Gospel to every creature, that commission was given to the apostles alone and not to mankind in future ages. Those in the apostles' day who undertook to usurp authority, such as Simon and the sons of Sceva, were

severely dealt with. No man, says Paul, taketh this honor to himself but he that was called of God as was Aaron, and we all know that he was called by revelation from God.

Returning now to Joseph Smith, it will be remembered that for some time after the first vision, he received no authority to officiate in the name of the Lord, notwithstanding his many heavenly visitations. It was not until he was translating the Book of Mormon, seven years after the first vision and four years after Moroni's first appearance to him, that John the Baptist bestowed upon him the Aaronic Priesthood, giving him authority to baptize in the name of the Lord Jesus Christ for the remission of sins. It was some time subsequent to this that Peter, James and John bestowed upon him the authority of the higher ordinances, such as the laying on of hands for the reception of the Holy Ghost, etc. It will also be remembered that it was not until the spring of

1830 that he made an attempt to organize the Church. The careful student of the rise of "Mormonism" will observe that the prophet took no step until so commanded of the Lord.

No man has a right to officiate in the name of God until he has been called and ordained to that office by one having authority, by the virtue of which he can ordain those worthy of such a commission.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, evangelists, etc.

One of the first steps of the Master was to call humble fishermen and laborers from their daily avocations, twelve in number, whom He called apostles. He then called seventy, and other seventy, and so on down the line of His most perfect system of church discipline. It will be remembered that on the occasion of Judas having fallen, that Matthias was chosen to fill his place, and lat-

er Paul, etc., which implies that it was the design to perpetuate the quorum.

Long after Christ's departure, Paul, speaking of the grand organization, said: "And He (Christ) gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, and for the work of the ministry, for the edifying of the body of Christ; He said they were to remain "till we all come to a unity of the faith, and of a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Does it look as if we are, or that the saints were in the days of Paul, in a state of perfection? Is it not a fact that we require more Divine edification today than ever before in the world's history? Does it look as if we have arrived at a unity of the faith? Where then are the apostles that were to remain until such a state of perfection was attained? Is it not

a fact that they were martyred before the close of the first century after the passing of the Master?

The organization and discipline of the "Mormon" Church is in perfect harmony with that of Christ's day. It is said that the "Mormon" Church has the most perfect organization on earth, excepting the German army. We Latter-day Saints do not except the German army or any other man-made organization. The organization of the Church is of God and must be pure and perfect, otherwise it could not possibly be divine.

The greatest, grandest and most perfect organization on the face of the earth today is that of the "Mormon" Church. It is perfect in every detail because it was established by direct revelation from heaven. Throughout the entire system are half a million people governed and disciplined with the most perfect harmony, in fact, with no undue exer-

cising of authority among the many diversified branches of priesthood.

On one occasion the prophet was asked how it was he could govern so many people with such ease, and his reply was that he taught them true doctrine and they governed themselves. So it is throughout the great organization; each and every member finds his place just as naturally as it is for water to seek its own level.

Before closing this chapter, I must not overlook a branch of our Church discipline, known as the Church Judiciary System. It is known as the greatest and most perfect method for the peaceful and arbitrary settling of differences between men that can be found anywhere. Generally, matters of difference are adjusted to the entire satisfaction of all parties concerned and this, not with an iron hand, but with a humble heart and loving, contrite spirit.

The system from the lower court up to

the highest is, by way of organization and operation, perfect and without a flaw; were it not so it could not be divine.

It has already been mentioned that the "Mormon" system is one that can be lived by the individual, with great effort only. Each soul must work out his individual salvation in the kingdom of God. It matters not though he be an apostle, elder, deacon or member. He may have made sacrifices without limit; traveled the entire globe in the promulgation of the Gospel or even been president of the Church; his salvation is by no means assured until he has closed his life's work. We believe the most exalted, like Lucifer, can fall from the greatest eminence. The reward of exaltation in "Mormonism" is to him that endureth to the end.

Faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost are the A, B, C of the Gospel; merely the prerequisites for entering the king-

dom. Having been forgiven for past follies and placed on a plane where, with the laws of God and the divine gift of the Holy Ghost to lead him into all truth, honesty, meekness, charity, love, etc. In a word, to so mould his character and soul day by day and year by year that he can merit a just reward.

We believe that the existence of man is one of eternal progression and evolution, wherein each individual should find himself today on a higher moral, and intellectual plane than he was yesterday, or in other words, perpetual improvement, which to us is true repentance. Do not commit today the follies of yesterday, but let your life be nearer the ideal with each setting sun. If you did an unkind act yesterday let it die with yesterday. Let life be a positive one and discontinue the practice of anything that would be negative to man's best good. In fine, live with nature, and anything that is contrary to her, to life, to health and hap-

piness, should be eradicated from our lives, both in thought and deed.

The prophet taught that the glory of God is intelligence, and that man's exaltation would be based largely upon the degree of intelligence he had gained on earth; also that knowledge is power, and that man can not be saved in ignorance. These teachings are emphasized as some of the ethics of "Mormonism," and to this end, a mighty stride is being taken along intellectual lines, to become perfect as our Father in heaven is perfect.

The life of a Latter-day Saint must be ever to let the sun set on a well spent day. At all times throughout life the heart should be one of repentance; amending all weak places. The saying that a chain is no stronger that its weakest link is largely true, and the life of a Latter-day Saint is to continually be on the look out for his weak links; to live each day in a way that he is willing to call heaven to witness.

Volumes could be said relative to "Mormon" life, but this line of thought must close, however a chapter will be devoted to it later in this work.

One other grand principle of "Mormonism," however, must not be overlooked in this little work, and that is that of baptism for the dead.

We believe that millions of honest souls have died without Gospel privileges, all down through the stream of time dating back to Eden. These peoples, one and all, are sons and daughters of Adam, and the plan of salvation must eventually redeem every soul. Every knee shall bow and every tongue confess that Jesus is the Christ, which naturally brings this question before us: If the human family can be saved only through obedience to the Gospel plan of salvation, what is to become of those who died during the dark ages and in all other ages, without Gospel privileges, are they to be lost or is there some system of redemption

prepared for them? To which we "Mormons" reply that "not a sparrow falleth but 'tis God doth know." Every soul that has ever lived is an heir to salvation and will eventually receive the privileges of the Gospel, the same as men on earth, with baptism for the remission of sins, even though it be done by proxy.

The Latter-day Saints have four magnificent temples, where almost every week in the year are hundreds of our dead baptized for, that this temporal ordinance be of efficacy to them, even though they be in the spirit world.

We believe that the ushering in of the great Millennial reign of a thousand years is about to dawn, and that our principal duty during that period will be a vicarious work for the salvation of our deceased ancestors. They died without the plan of salvation and must have a chance to be judged on equal grounds with men in the flesh.

No soul can enter Father's kingdom without the saving ordinance of baptism, and the reception of the Holy Ghost, and this can be given them but by proxy, through the ordinances of baptism for the dead.

Let me ask my readers not to be amazed at so strange a doctrine, because it was introduced by the Master. Men of old also prophesied of the Messiah that He would open the prison doors of them that slumbered. The Master frequently spoke of sins that were to be forgiven in this world and sins to be forgiven in the world to come. After Christ was put to death in the flesh and quickened by the spirit, or in other words the interval between death and resurrection, He went and preached to the spirits that were in prison, and had been since the days of Noah. (See I Peter 3: 18, 19, 20.) In the following chapter Peter tells why He did this, here is the passage: "For this cause was the gospel preached to them that are

dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Christ was the Savior of both the dead and the living and for this reason did He preach to those who had passed before, that they may be judged and receive their rewards on the same grounds as those living in the flesh.

That baptism for the dead existed in Christ's day is clearly set forth by Paul, when he was writing to the Corinthian saints on the subject of the resurrection, and correcting some erroneous doctrine that had found its way among them, wherein he incidentally, to make a point in favor of a resurrection, referred to an ordinance that must have been well understood by them. This is the passage. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15: 29.) In connection with this permit me to draw attention to the

fact that in the year A. D. 379 at a council of Carthage, a decree was issued, forbidding the further practice of baptism for the dead that had come down from the days of the apostles, to meet its doom under Roman Christianity. Dr. Milner, speaking of the rites and claims of the Catholic church and referring directly to the inability of that church to explain certain doctrines, wrote: "She (the church) does not dictate an exposition of the whole Bible, because she has no tradition concerning a very great portion of it; as for example: Concerning baptism for the dead, of which Paul speaks, also the prophecy of Enoch of which Jude speaks." (See End of Religious Controversies, lxxi, p. 169). Were Christianity in possession of the Holy Scriptures today instead of a very few fragments that have been compiled into our present Bible, this with other valuable doctrines would be outlined in detail, instead of the meagre description that is often given.

According to "Mormonism" the Church of Christ is far reaching, universal and boundless in its saving powers of the plan of salvation. All who died without the law will yet have the privilege of accepting the Gospel, even though they have been in their graves for ages.

That baptism for the dead was established by Christ and practiced by the people of His time as well as for three hundred years after His ascension, is clearly manifest. This, with many other parts of the plan of salvation could come to man only through the opening of the heavens to mankind and the giving of a new dispensation of the Gospel in its fullness. The principle of baptism for our dead is certainly a most vital factor in the ultimate salvation of the race.

We believe that today is one of salvation wherein saviors, according to sacred writ, are to stand on Mount Zion, and do a mighty work for the redemption of them who had not the privilege of hearing the Gospel while

they were in the flesh. We believe with Paul that they (our dead) without us can not be made perfect, nor can we without them be made perfect.

Hundreds of analogies and comparisons could be made showing wherein "Mormon" belief and practice are in most perfect harmony with the Gospel in Christ's day, but my limited space will not permit a complete consideration of it. Suffice it to say, however, that "Mormonism" has been before the world for eighty years, during which time the combined and individual efforts of ministerial Christianity, and man-made systems have, with the holy scriptures and science at their fingers ends, been unable to disprove the first principle, rite or practice of so wonderful and strange a faith as that of the Church of Jesus Christ of Latter-day Saints. Truth is mighty and will prevail, and it is beyond the intelligence of man to disprove the first principle of our faith and practice. We harmonize with the holy

scripture and are in kindred touch with science and nature. We must be so or we could not be the Church of the Most High.

CHAPTER 4.

TESTIMONY OF ARCHAEOLOGY.

AGAIN referring to the story of the prophet, relative to the heavenly visitation. It will be remembered that on the night of the several visits of the angel Moroni, Joseph was promised the possession of certain records, together with the breast plate and the Urim and Thummim; also that it was four years from this time until they were delivered to him. 1827

On receiving the records he at once began their translation, 1829 with the result that soon appeared what is now known as the Book of Mormon. 1830

The record throughout, deals with God's people who had, in different ages, inhabited the American continent. It deals with their wars and insurrections; their prosperity and

adversity; of the Lord's hand dealings with them during a period of thousands of years of their rising and falling nations.

It speaks of a colony known as Jaredites that left the old world at the time of the confusion of tongues at Babel; as guided by the Lord they, in eight covered barges, traversed the great water and finally landed, about twenty-three hundred B. C., at a place known to them as Moron, which has been located as being somewhere below the present Gulf of California.

This colony at once began to prosper exceedingly and for many hundred years became great in wealth and population. So extensive was their growth that they populated the whole land northward, even to the great lakes, (Erie, Michigan, etc.) There must have been many, many millions of people whose prosperity and commonwealth were of great magnitude. Great cities were erected and a mighty nation arose.

Finally this mighty nation began to dwin-

dle into decay, which condition was brought about through a series of internal wars and insurrections, that lasted many hundred years, during which time millions of people were destroyed. The entire land was a scene of turmoil and bloodshed, and the face of the land became one of ruin and desolation from the south to the north. Mighty fortifications and bulwarks were thrown up over the face of the land.

Toward the close of the hundreds of years of warfare, preparations were made for a great final stand at a place known to them as Ramah, near a prominent hill that bore that name. (This hill stands today near Manchester, Ontario county, New York). At this place the final bloody stand occurred, of which it is written that two million warriors with their wives and children fell. It is estimated by a student of Book of Mormon history that fully fifteen million people were there destroyed.

This, be it remembered, was the final

overthrow of a once mighty nation and the many souls that were destroyed during the hundreds of years of warfare that preceded it must have been tens of millions.

About six hundred years B. C. a righteous man named Lehi was called of God to take his family from Jerusalem, and guided by the hand of the Lord was successful in landing on the western shore of Chili, in South America. This new colony began to prosper exceedingly in the promised land, but ere long was divided into two factions, viz: Nephites and Lamanites. Notwithstanding their diversified insurrections and wars between the two peoples, they established a very great commonwealth that extended over all the land south of the isthmus of Panama.

Twelve years after the departure from Jerusalem of the above-mentioned colony, another colony under the guidance of one, Mulek, also left the old world and landed somewhere in Central America. For a time

progenitors of our Indians

this colony prospered but finally dwindled into decay.

The Book of Mormon gives a record of the hand dealings of God throughout these various ages and especially dwells on the history of the Nephite nation, it being by the historians of that people that the record was kept and handed down from historian to historian for many hundred years.

The ecclesiastical, political and temporal condition of the people, although very much abridged, is traced down in an unbroken thread through all stages of Nephite history.

The records of the first nation, known as the Jaredites, fell into the hands of the Nephite people and in a very much condensed manner were attached to the Nephite plates.

The Nephite people gradually expanded northward, and about fifty-five years B. C. their extending colonizations passed through the small neck of land (Panama) to the great land northward.

After Christ's resurrection He appeared to the Nephite people and organized His Church among them in its fullness, with apostles, prophets, etc. They were a righteous, God-fearing race and were continually in touch with heaven, throughout the greater part of their history. Many years after the visit of Christ, however, the nation fell into wickedness, and a series of civil wars followed which resulted in their being driven northward toward the great lakes. It was here they found ruins of the civilization of the Jaredites who had then been extinct for many centuries. The warring Nephites finally made preparations for a great final stand, on the fortifications of this once mighty nation at the place called Ramah, but by the Nephites called Cumorah. At this place a second nation makes its last struggle with disastrous results.

Mormon, a Nephite prophet, was one of the last historians of the Nephites who instructed his son, Moroni, to preserve their

records and hide them up unto the day when the Lord should see fit to bring them forth. They were buried in this hill, Ramah or Cumorah, where they remained unmolested until the day when the same person that laid them away delivered them to the Prophet Joseph Smith for translation.

The foregoing is a very brief description of the Book of Mormon, but it is sufficient to answer the purpose of this chapter

It will be readily admitted that there is no subject more vital to Mormonism than to establish the claims of the Prophet Joseph Smith relative to the Book of Mormon, for it is generally considered a chief corner stone. To establish its truth, means to establish "Mormonism" as divine, where, on the other hand, to establish its falsehood would forever destroy all "Mormon" claims of the Church being of God.

The object of this chapter is to mention the Book of Mormon account of the magnitude of ancient American civilization, (it

will be admitted that until recent years its claims have been considered absurd in the extreme), as well as to furnish striking support to its claims from the testimony of modern archaeological research. In passing, however let me remind the reader of an important fact, and it is this: The Book of Mormon was published in the early spring of 1830, at which time very little was known of the archaeological conditions in America and in fact but little that will be used as evidence in this chapter.

In support of Book of Mormon claims I shall frequently refer to such authentic works as Foster's "Prehistoric Races," Baldwin's "Ancient America," "America Before Columbus," "Conquest of Peru," "American Monuments," together with other works, some of which were written over forty years after the coming of the Book of Mormon.

Today it is generally understood that America, dating far back into antiquity, was

an inhabited country; but at the time the Book of Mormon was written, very little was known of it.

Referring again to the oldest race of people, which the Book of Mormon calls Jaredites, having left the old world at the time of the confusion of tongues and landed at what to them was known as Moron, (in Central America) would place the date at about 2,300 years B. C. In support of this great claim to antiquity, modern archaeology has this to say: "This continent was peopled at a very remote epoch, probably not much anterior to the dispersion of mankind." (see footnote in Foster's "Prehistoric Races," p. 321.) This places the date given by the Book of Mormon and that given by archaeological research at almost the identical epoch.

The Book of Mormon also teaches that this great nation waxed strong and mighty; filling all the land northward with an enormous population; that great commonwealths

were established throughout the whole land; that the once mighty nation, through a succession of internal wars, dwindled into decay, making their final stand at Ramah (near the great lakes), and that at this place the final extermination of the mighty people occurred. Kindly bear in mind that the Book of Mormon is very careful to outline the exact place where this great nation took their last stand; in support of which two different students of archaeology have this to say: "Cincinnati, Chicago, St. Louis, Milwaukee, and many other cities in that section are built on the ruins of prehistoric structures. That the people near the great lakes were a military class is evidenced by their ruins. There is a line of defense running diagonally across the state of New York and through the centre of Northern Ohio to the Wabash, so that any migration from the south might receive a final check. This race of people must have been exposed to a succession of attacks (see Foster's "Prehistoric

Races," pp. 171, 176; also "American Monuments," p. 44.)

The Book of Mormon speaks of a race of people that came to America about 600 years B. C. The same people that were later known as the Nephites and Lamanites.

Archaeological students have found just such a people whom they are pleased to call Toltecs, whom they claim came to America about 100 years B. C. (Baldwin's "Ancient America," p. 157.) The little difference of time in archaeology is as a passing day.

The Book of Mormon teaches that at the time of the crucifixion of Christ, a dense darkness covered the entire land for the space of three days, during which time a terrible succession of convulsions occurred, to the extent that the whole face of the land was changed. The following is a portion of the Book of Mormon account:

"And it came to pass that in the thirty and fourth year, in the first month, and in the fourth day of the month, there arose a great

storm, such an one as never had been known in all the land;

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder;

"And there was exceeding sharp lightnings, such as never had been known in all the land.

"And the city of Zarahemla did take fire;

"And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned;

"And the earth was carried up upon the city of Moronihaha that in place of the city thereof, there became a great mountain;

"And there was a great and terrible destruction in the land southward.

"But behold there was a more great and terrible destruction in the land northward; for behold the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings and the

lightnings, and the exceeding great quakings of the whole earth.

"And the highways were broken up, and the level roads were spoiled, and many smooth places became rough;

"And many great and notable cities were sunk, and many were burned, and many were shook till the buildings there had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate;

"And there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain;

"And there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away;

"And thus the face of the whole land became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

"And behold the rocks were rent in

twain; they were broke up upon the whole face of the earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

"And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless all the great and terrible things were done in about the space of three hours; and then behold there was darkness upon the face of the land.

"And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof, who had not fallen, could feel the vapor of darkness;

"And there could be no light, because of the darkness; neither candles nor torches; neither could there be fire kindled with their fine and exceeding wood, so that there could not be any light at all;

"And there was not any light seen, neither fire, nor glimmer, neither the sun nor the moon, nor the stars, for so great were the mists of darkness that were upon the face of the land.

"And it came to pass that it did last for the space of three days and there was no light seen; and there was great mourning, and howling and weeping among the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them." (Book of Mormon, III Nephi, ch. 8, p. 495.)

The following well preserved tradition furnishes striking evidence in support of the foregoing story. The article is taken from the January, 1908 number of the "Progressive West," a magazine published at Reno, Nevada which gives an account of a Washoe Indian legend relative to the disappearance of the great intermountain lake. This im-

mense sheet of water was called Liahonitan, and its existence in the past is attested by the fossilized remains of the animals that have been found in various parts of the basin, as well as by other unmistakable evidences. Following is the story:

"Long time, heap long time. Maybe one hundred years, Injun no sabe. My grandfather's father, he heap old man. Maybe two, three hundred years, me dunno. Carson Valley, Wasu Valley, Truskee Valley, Long Valley, Pilamid Lake, Lublock, eblywhere all water, plenty pish, plenty duck. Big pish too, now no see him no more all go away, no come back.

"Wasu Injun, he lib big mountains, (pointing to Comstock and Pryam range). Some time Wasu Injun take em boat go see Piute, maybe Piute he take em boat go see Wasu Injun, Yash, he good friend, all time."

Pointing to the west of the Washoe Valley, the old Indian continued:

"Big mountain all time pire, plenty boom, boom, heap smoke, Injun heap flaid. Bime bye, one day, mountain heap smoke, heap noise, glound too much shake, Injun heap flaid, pall down, plenty cly. He sun ebly day come up (pointing to the northeast) he go down (pointing to the southwest.) One day sun no come up, Injun no sabe, mountain heap smoke, glound plenty shake, wind blow, water heap mad. Maybe two, tlee day sun he no come, Injun no eat, no sleep, all time cly, cly Yash, heap flaid. Byme bye water make plenty noise, go plenty fast like Tluckee Liver; water go down, down, mountain come up, come up, plenty mud, plenty pish die, byme bye sun come back over this mountain (pointing to the southwest he go down ober there (pointing to the northwest) Yash, whiteman sabe, Injun no sabe.

"Maybe too tlee week, mud he dly up, Piute, Washu Injun walk; no more boat. All water he go; maybe little water Pilamid

Lake, Honey Lake, Wasu Lake, too much mountain, he come pretty quick, Yash, Injun no sabe, water big pish no come back. No see him no more."

That the great convulsions as chronicled in the Book of Mormon were well known to the ancient aboriginees of America is well understood today by students of archaeology. Speaking of it Baldwin writes: "A great feast was celebrated in the month of Izcalli in commemoration of the wonderful cataclysms and convulsions of nature which changed the land and wrought general destruction that lasted a day and a night." (Baldwin's "Ancient America," p. 176-178.)

It will be well remembered by Book of Mormon students that the four sons of Lehi, viz: Laman, Lemuel, Sam and Nephi, came from the old world 600 years B. C., and that among them were the factions of people later divided; also that the youngest

son Nephi was the mighty one who became the leader of the Nephites, and that following him was a succession of great rulers all down the line, until Christ appeared to them, and established His Church among them in its fullness.

Montesinos, in his writings gives the origin of the Peruvians and is quoted by Baldwin as follows: "He discards the wonder-stories told of Manco-Capac and Mama Oello, and gives the Peruvian nation a beginning, which is, at least, not incredible. It was originated, he says, by a people led by four brothers who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns." (Baldwin's "Ancient America," p. 264.)

The Book of Mormon teaches that after His resurrection, Christ in fulfillment of His

words to His disciples in Judea, (John 10: 16), visited the Nephite people in America, and gave them a dispensation of the Gospel, calling twelve apostles and established His Church in its fullness.

At the time the Book of Mormon first issued from the press its teachings along this line were greatly ridiculed, and it was left for time to bring forth the evidence that such was verily true. Today it is generally understood that the peoples of ancient America had a very high understanding of Christianity, but the source from which it came is in no manner understood and remains today as one of the great enigmas of American archaeology.

Christianity in nearly all of its branches of doctrine and teaching has been clearly discovered together with specific evidence of the very early knowledge of the Bible among the ancient peoples.

It is a generally accepted fact that the ancient Americans had a knowledge of Christ

and His teachings. The story of the Virgin Mary known as Chimalama; the birth of the Son; the angelic visitation; wounds in the side, etc., are clearly described. (Sahagun vi, p. 2.)

De Roo Writes: "The ancient religious homage bestowed upon the cross even to this day by the savages of the Miramichi river, to which we have given the august name of 'Holy Cross River,' might well make us believe that the people have, in times past, received a knowledge of the Gospel and Christianity which must afterwards have been lost." ("America Before Columbus," Vol. 1, p. 459, see also 465.)

The administration of the Holy Eucharist (sacrament) is clearly defined by two noted archaeologists (see De Roo, Vol. 1, 465.)

A story is told of a mighty personage who undertook a reformation of the sinful world. It speaks of his virtue, chastity, and piety. He was persecuted and driven out of the

land, carrying a cross he came to the Valley of Zapatecs. (Bastian, B. 2, S. 528.)

At this wonderful personage's death the sun and moon disappeared while a new star appeared in the heavens. His resurrection is also outlined. ("America Before Columbus," Vol. 1, 431.)

Prescott, speaking of Quetzalcohuatl (Christ) and His teachings wrote: "His fundamental dogma was the unity of the true God, whom according to d'Alva he called by the significent name of "Toetloque-Nahauque-Hechequela-Ipalnemoami-Ilhauchaua-Halticpaque," which means God of earth, Creator of all things worshiped and obeyed by all creation, Master of heaven and earth." ("Conquest of Peru," Vol. 3, p. 367.)

Another writer says: "From Quetzalcohuatl's teachings one naturally feels induced to believe that all the vestiges of Christianity had their beginning from Him and His disciples or co-laborers in the American

mission, and this induction is all the more justified when we notice the positive statements of Indian traditions, that it was he who first introduced crosses like those the Spaniards found at Cantulco Tlascala." ("History of New Spain," Tome 2, p. 26.)

That the Bible was well known in ancient America is well understood and generally conceded among archaeological students. This is evidenced not only by American monuments but in hundreds of well preserved traditions the following of which are but brief extracts:

"Tzepi (Noah) with his wife and children entered a large vessel into which he had introduced animals of different kinds, seeds, etc. When the waters subsided a vulture was sent out that fed on the carcasses strewed upon every side. It never returned. Then they sent a humming bird which also never returned." ("America Before Columbus," Vol. 1, p. 411.)

"A tradition existed among the Yucates relative to the children in the land they came from, having passed through the sea, that God had made dry for them." (Bancroft's "Native Races," Vol. 5, p. 22.)

"Another tradition that parallels the story of Moses having smitten the rock and brought forth water is told by De Roo." ("America Before Columbus," Vol. 1, 421.)

The following striking story of the creation has come down from very ancient times, which is as follows: "At first there was nothing but sea-water on the top of the land (akai). There was much water and much fog over the land. Katanitowit (God) was there. This creator was the first being; an eternal being and invisible. It was he who caused the sun, moon and stars to be and move well. By his action it blew hard and it cleared up and the deep waters ran off. It looked bright. The islands

stood there. It was then when God the creator made the spirits, the angels, the souls. Then he made man and gave him the first mother. He gave the man fishes, beasts and birds. There was a bad spirit who caused bad things, black snakes and reptiles; then came man and woman; then snake worship; then wickedness; crime and unhappiness; then death." ("America Before Columbus," Vol. 1, p. 585.)

Students of the Book of Mormon will readily recall the fact of the patriarch Lehi 600 years B. C., having brought the Jewish records with him, which contained the five books of Moses, from which the foregoing well preserved traditions were undoubtedly taken. (Book of Mormon, I Nephi, ch. 4.)

That the ancient American peoples had a thorough knowledge of the Bible, Christ, and Christianity has been established beyond all doubt, but space here will not permit more lengthy quotations. The reader

is referred to the elaborate works of modern writers some of which are "Native Races," by Bancroft; also "Prehistoric America;" "Peruvian Antiquities," Tschudi, "America Before Columbus," Vol. 1. The life and teachings of the Master were well known to the Mexicans, and much more to the Peruvians. The signs of His birth and death are more vividly portrayed in America than in the old world.

The Book of Mormon story throughout speaks of the skill of the people in mining and in the arts and sciences. That the evolution of the race in many branches of education was well cared for is manifest throughout the entire record, in support of which archaeology has to say:. "It is a spectacle of a people skilled in architecture, sculpture, and drawing, together with other perishable arts * * * not derived from the old world but originally growing up without models and masters. (See note from Stevens, quoted by Foster. Foster's "Races," p.

329.) Also: "Astronomy was well understood; telescopes, silver reliefs, showing persons looking onto the heavens, and an astronomical pillar bear evidence of the fact." (Baldwin's "Ancient America," p. 42 and 123.) Mining was extensively carried on and especially in the mining districts of Lake Superior. (Near Ramah and Cumorah.) One piece of copper in this vicinity weighing six tons has been found, together with decomposed timbers with which the large ore was hoisted. Baldwin's "Ancient America," p. 44.)

The Book of Mormon teaches of the arrival of the Jaredite nation 2300 B. C. having landed at Moron where their mighty commonwealth was begun, and where large cities were established; also that B. C. 55 years, the Nephites in their expanding civilization pushed northward through the thin neck of land, (Panama) and there found a land of desolation with evidences of a once mighty but then extinct race. These Ne-

phites became so very popoulus and powerful that in time they, too, filled this section of the country, building a second great commonwealth as well as that of the land north of them, and that about the year A. D. 400 they also became extinct at Cumorah (Ramah.)

And now the testimony of archaeology:

"Still another people who followed this extinct race many hundred years later, and they also became extinct centuries before the discovery of America; also that the later civilization built on the foundations of the former and that the first was much more civilized than the latter." (Baldwin's "Ancient America," pp. 80-92, and 155.)

Speaking of the two civilizations, Foster says: "Tradition as well as Mexican monuments point to the fact that there were more than one civilization. That the former and older one was by far the more civilized; that the older one antedates all history by

thousands of years. (Foster's "Prehistoric Races," pp. 340-350.)

Speaking of the migrations of the peoples, the Book of Mormon clearly outlines their travels, as going from Central America northward to the Great Lakes; in harmony with which archaeological research has demonstrated beyond a doubt that the great civilization of ancient America came from Mexico. (Baldwin's "Ancient America," p. 70.)

The Book of Mormon teaches that this great civilization filled the entire land northward; and archaeology reveals the fact that the whole people were one and the same race; that the connection of settlements was unbroken from Central America to the Mississippi Valley. (Baldwin's "Ancient America," pp. 70-80.)

The Book of Mormon throughout emphasizes the fact of their having continually a suitable historian appointed to record the

historical data of the people, and the book itself is a witness to it. It contains a record of their prosperity, commonwealths, peace, contentions, etc., together with the hand dealings of God with them, through all the ages; and now Baldwin: "Tradition also teaches that the different cities had a suitable person selected to chronicle the events of government, religion, lives of kings, wars with their victories and defeats." (Baldwin's "Ancient America," p. 188.)

The Book of Mormon speaks of the Nephites, in their expanding civilization, having found the colony of Mulekites at a time when the latter were all but barbarous; that the Nephite King Mosiah was instrumental in teaching them the language of the Nephites, and they became one with the Nephite people. In support of this wonderful event, both Foster and Baldwin tell of Sahagun having found a well preserved tradition relative to a people that came west and settled near the present Tampico river,

and a very long time after another people came, who found this first colony; that the second people were highly civilized, and were presided over by twenty chiefs. (Foster's "Races," p. 342; also Baldwin's "Ancient America," p. 202.)

It will be remembered by readers of the Book of Mormon that it was several hundred years after the landing of these two peoples that the Nephites found the Mulekites.

This thread of parallels and analogies could continue to fill volumes, but space will not permit of more material in this chapter.

The great amount of ancient American civilization is not understood or explained in any other source than through the pages of the Book of Mormon. The great cities of Mitla, Copan, and others of equal magnitude, found in Central America, with their wonderful specimens of architecture; cities even many times the size of San Francisco

that have been discovered recently; the mighty pyramid in Central America nearly double the size of that of Egypt; the Peruvian highway built of cement and masonry, and raised to a level, covering a stretch of a thousand miles; the mighty Peruvian aqueduct, four hundred and fifty miles long; the great colliseum, having eighty rings of seats; the temple at Mitla entirely covered with mosaic inlay, together with thousands of wonders that would baffle the skill and undertakings of our present mighty civilization, are some of the evidences of so wonderful a people that inhabited the American continent in ancient times. No man knew from whence they came and neither did they know the fate of those extinct races, until God revealed the fact to Joseph Smith, giving him the records with a gift and power to translate them into the English language.

As we have already mentioned, at the time of the coming forth of the Book of Mormon little was known of the antiquities

of America and her peoples, and when Joseph Smith produced the record in 1830 it was met with the most contemptuous ridicule from the fact that the audacity of such claims was beyond all reason. It was left for modern research in American archaeology to produce the facts and today the authenticity of the record, by external evidences produced by these facts, has established the divinity of the record more firmly than the rock of ages.

The spirit of the record together with its doctrinal teachings testify to its own divinity while the historical truths paralleled by modern scientific research in archaeology is sufficient to convince any honest heart that will, with sincere purpose, put forth the effort to seek its truth. The simple teachings of the unlettered youth, who knew little of himself, that receive such mighty support from science stand today without an equal in the history of the world. He was the chosen of God; His true vicegerent; His

mouthpiece to the latter-day peoples. Hence those great truths implanted in his mind and written according to the command of the English language he possessed, even though given according to the idoms of the frontier life, were heaven ordained, in a word revelation from God.

CHAPTER 5.

TESTIMONY OF ASTRONOMY.

AT no time during his life did the Prophet Joseph Smith pose before mankind as an astronomer, nor did he profess any superior knowledge of astronomy over that of his fellow-men; yet frequently in his revelation and teachings did he refer, as the prophets of old, with a Thus saith the Lord, to precious points of doctrine, along the line of astronomical thought.

By the gift and power of God, and by the aid of the Urim and Thummim, Joseph Smith translated a manuscript that had providentially fallen into his hands. It contained some of the writings of Abraham, and is part of a book known to Mormondom as the Pearl of Great Price, and bears the title of the Book of Abraham. In those writings we read: "And I Abraham had the

Urim and Thummim, which the Lord my God had given me, in Ur of the Chaldees;

"And I saw the stars, that they were very great, and that one of them was nearest to the throne of God; * * * and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those that belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time according to the reckoning of Kolob." ("Pearl of Great Price," pp. 60, 61.)

That this great central planet, "Kolob,"

is not our sun is made clear later in the chapter, where the Lord showed Abraham, "Shineah" which was the sun; and from other fragments translated from this manuscript we learn that the star called, "Oliblish" stands next to Kolob and that it is the next controlling planet and that it also has power pertaining to other planets. It also teaches that our sun receives its light through the medium of "Kliflosises" which in its turn receives its light from "Kolob." (See circular disc, plate 2. "Pearl of Great Price.")

From the foregoing we learn that the power of this great central planet "Kolob" must extend through much of the universe, and that it reaches our sun, only, through the medium of other great solar centers descending from sphere to sphere until finally it reaches our sun; the latter being, naturally one of the remotest heavenly bodies around which our earth and the other attendant planets revolve.

The connection between "Kolob" and greater centers is not given farther than that it is near the planet where God is, but it is given that through that planet to which our solar system is indirectly subject, are all planets and solar systems belonging to that order governed, each in its time and place, down as if through a genealogical line to our sun, to which the earth is attendant.

It will be readily admitted that at the time of the first publication of this strange line of astronomical views over seventy years ago, it was exceedingly out of harmony with scientific thought of that day, and, in fact, not until recent years have the world's great minds turned their thoughts to reconciliation with the Prophet's teachings.

Sir Robert Ball gives expression to his views in the following language: "The group to which our sun belongs is a limited one. This must be so, even though the group include all the stars in the milky-way. This unnumbered host is only a clus-

ter, accompanying, comparatively speaking, an expressibly small extent in the ocean of infinite space. The imagination will carry us farther still—it will show us that our star cluster may be but a unit in a cluster of an order still higher so that a yet higher possibility of movement is suggested for our astonishment." ("The Story of the Sun," pp. 360-361.)

Another authority says: "As there are other globes like our earth, so too, there are other worlds like our solar system. There are self-luminous suns exceeding in number all computation. The dimensions of the earth pass into nothingness in comparison with the dimensions of the solar system and that system in its turn is only an invisible point, if placed in relation with the countless hosts of other systems which form, with its clusters, the stars. * * Though it may take a beam of light a million years to bring to our view those distant worlds, the end is not yet. Far away

in the depth we catch the faint gleams of other groups of stars like our sun. The finger of man can hide them in their remoteness. Their vast distances from one another have dwindled into nothing; they and their movements have lost all individuality; the innumerable suns of which they are composed blend all their collected light into one milky-way. Thus extending our view from the earth to the solar system, from the solar system to the expanse of the group of stars to which we belong, we behold a series of gigantic nebula creations rising up one after another and forming greater and greater colonies of worlds. No numbers can express them for they make the firmament a haze of stars." (Draper's "Intellectual Development of Europe," Vol. 2, p. 292, 293.)

And now the great Camillie Flamarion: "Does there exist a central sun of the universe? Do the worlds of Infinitude revolve as a hierarchy round a divine focus? Some

day astronomers of the planets which gravitate in the higher Hercules (towards which constellation the sun is moving), will see a little star appear in their sky. This will be our sun, carrying us along in its rays; perhaps at this very moment we are visible dust of a sideral hurricane in a milky-way, the transformer of our destinies. We are mere playthings in the immensity of Infinitude." ("Popular Astronomy," p. 309.)

That the Prophet Joseph was not versed in popular astronomical thought of his day is manifest from his radical departure from it in his teachings.

Speaking of the word of the Lord to Moses he writes: "And worlds without number have I created, and I also created them for mine own purpose." ("Pearl of Great Price," p. 6.)

Again: "All kingdoms have a law given; and there are many kingdoms, for there is no space in which there is no kingdom * * and unto every kingdom is given a law, and

unto every law there are certain bounds and conditions." ("Doctrine and Covenants," 88: 36-38.)

Of the coming and passing of worlds, he wrote: "For behold there are many worlds that have passed away by the word of my power." Also, "He hath given a law unto all things by which they move in their times and seasons; and their courses are fixed; even the courses of the heavens and earth, which comprehend the earth and all the planets. The earth rolls upon her wings, and the sun giveth its light by day and the moon giveth its light by night and the stars also giveth their light, as they roll upon their wings in glory, in the midst of the power of God." ("Doctrine and Covenants," 88: 43-45.)

It has been estimated that with the naked eye from five to eight thousand stars can be counted, and with a modern telescope, from thirty to fifty millions saying nothing of the myriads of stellar systems whose reflection

does not come within the range of our most powerful astronomical machinery.

Today it is generally conceded that all heavenly bodies are directly under the control of law; that all have bounds well marked and subject to conditions; that each planet revolves in its own orbit, having its own individual atmosphere and, in a word; that each of the stellar creations are a perfect identity, each revolving in its own time and place, controlled and maintained in its respective orbit by gravitational influence, and that each planet in its order is subject to a greater, governing center to which it is directly attendant, and in this manner continuing on and on "ad infinitum." Yet be it remembered that at the time the Prophet advanced these teachings he stood alone in these exalted thoughts being, by a margin of many years, in advance of his time.

He also taught that many worlds were inhabited by human intelligences and that all were governed by law according to the

planet on which they reside. He refers to the reckoning of God's time, angel's time, prophet's time and men's time as being according to the planet on which they dwell. (Doc. and Cov. 130: 4.) He precedes his time and in many cases the thought of this day when he gives it as a truth that the stellar worlds are inhabited; still some of the greatest of the present astronomers have this to say: "What sort of life, spiritual and intellectual, exists in distant worlds? We can not for a moment suppose that our little planet is the only one throughout the whole universe, on which may be found the fruits of civilization, warm fire sides, friendship; the desire to penetrate the mysteries of creation." ("Problems of Astronomy," Newcomb.) And again: "Our solar system, far from being alone in the universe, is only one of an extensive brotherhood, bound by common laws and subject to like influences. Even on the very verge of creation, where imagination might lay the beginning

of realms of chaos, we see unbounded proofs of order, a regularity on the arrangement of immediate things, suggesting to us that there are other intelligent creatures like us, the tenants of those islands of the abyss of space." ("Intellectual Development of Europe," Vol. 2, p. 192.)

The foregoing, in fine, is the generally accepted thread of astronomical thought of today relative to the habitation of worlds nearly all of which is of but very recent acceptance, while in the spirit of prophecy and a "Thus saith the Lord," the "Mormon" prophet taught the doctrine over seventy years ago, and not until the past decade have the scientists of the world been willing to attach their Amen to his teachings advanced so much in advance of his day and time.

The "Mormon" people believe that the great expanse of the universe is one of perfect law and order; that were we able to visit our sun, to which we are directly atten-

dant, and then on to the next great governing centre to which the sun is attendant, in connection with other solar systems of our order, and then on to a still greater centre, around which countless solar systems, including our tiny speck, are attendant, and on again and again until we finally arrive at "Kolob," we would then have but illy traveled the way towards the great fountain head of this particular branch of God's creations; we would merely have traced our planetary pedigree back through a few branches into a few larger limbs that directly have to do with our tiny little bough or twig of a solar system, but the great tree trunk would still remain unexplored, and thus it is that we are pleased to sing in one of our hymns these beautiful lines:

If you could hie to Kolob,
In the twinkling of an eye,
And then continue onward,
With that same speed to fly,

D'ye think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?

Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where Gods and matter end?

Methinks the Spirit whispers,
No man has found pure space,
Nor seen the outside curtains,
Where nothing has a place.

The works of God continue;
And worlds and lives abound;
Improvement and progression—
Have one eternal round.

There is no end to matter;
There is no end to space;
There is no end to spirit;
There is no end to race.

CHAPTER 6.

TESTIMONY OF GEOLOGY.

THE most profound abyss that confronted the theology of the beginning of the nineteen century, was that of the claims of science, so well demonstrated by facts, relative to the age of the earth. The Christian taught that some four thousand years B. C. the first man was placed on earth, and that some six thousand years prior to this time, the earth was created from a chaotic condition. Many thought that this vast creative period demanded but six natural days or periods of time, but the general thread of Christian thought was that each of the six creative periods occupied one thousand years; that from the time of the beginning of creation down to the advent of Adam in Eden, was but that short six thousand years of time.

On the other hand came scientific geolog-

ical thought and research with its claims that the earth was many hundred thousand years old, while some of the great authorities furnished proof that gave to it even millions.

For its authority the church had but the version it placed on the writings of Genesis together with its store of distorted tradition; while science demonsrated from the earth's well written pages that since the beginning of creation many very long periods of time, running into the millions of years had elapsed. So very weak were the arguments of Christianity on the one hand, and so strong were those of science on the other that thousands forsook the church for the more rational thought along the line of the earth creation.

The greatest humiliation the church has received in centuries was the compulsory acceptance of the fact that their long cherished idea relative to the creative periods was an illusion, and that the researches

along the line of geological thought had actually produced from the earth's own figures, evidences of antiquity that reached into the millions of years.

It was not, however, until recent years that the church yielded to science, and in fact, to this day is scientific research along these lines challenged by many Christian sects and denominations, even in the face of the well established facts so deeply engraven on the earth's crust.

Science has demonstrated the fact that the varied changes recorded by nature could not have taken place in less than very long periods of time. For instance: It is estimated that the gorge of Niagara Falls is one of very recent times, as compared with other geological phenomena, and yet at the rate of its present receding it must have commenced at least, 31,000 years ago.

Lord Kelvin has estimated the age of the earth to be a hundred million years.

"The age of the earth," says Draper, "is

not a question of authority and tradition, but that it is a mathematical problem, sharply defined. What shall we say," says he, "when it tells us that the delta of the Mississippi could only be formed in many ten thousands of years, and yet that is only as yesterday when compared with the date of the island terraces. * * * If the depression of carboniferous strata of Nova Scotia took place at the rate of four feet in a century, there were demanded 375,000 years for its completion. * * * It would take the river of the Mississippi millions of years to carry into the Gulf of Mexico as much sediment as is found in those strata." ("Intellectual Development of Europe," Vol. 2, p. 334.)

In the sediments of the Nile are evidences of animation that date back 13,000 years, and geology presents thousands of well marked chapters that prove beyond a doubt that human habitation on this earth antedates the Christian idea relative to the age

of the earth by thousands of years, and thus it is that Christianity, as a result of a hundred years of severe whipping from geological students, has reluctantly been compelled to admit that those six creative epochs demanded very long periods of time.

As late as 1860 and 1870 was the great question still unsettled, and conditions then demanded such works as McClure's discussion and Dawson's Origin of the World.

The Prophet Joseph Smith taught that these periods were very long and indefinite, to the extent that he stood in full harmony with the word of God, the writings of Moses; and at the same time could grant to the geologists every claim to antiquity of the earth they had, or have to this day made, attaching his Amen to it. He was one of the first, if not the first, to bring into perfect harmony religion and science. To him both Bible and science were right; there being in no wise the least shadow of a contradiction.

The "Mormons" believe that no man knows, or can establish the time known as "In the beginning;" nor does any man know the duration of the first time, day, period or what man may choose to name it. It may have been a million years, and the second period may have demanded an equal length of time and so on down the line of creation to and including the sixth. One thing, however, is sure, and that is this: Geology is well defined; her pages are written in bold relief, in every conceivable phase of the earth's crust, that gives to the earth a mighty antiquity, which the combined dogmas of men can not controvert.

If geological research wants the age of the earth to reach or even exceed a hundred million years, we "Mormons" are ready to concede it, for we believe the antiquity of our planet to be so great that the time "In the beginning" is almost beyond the computation and conception of the human mind.

When Joseph Smith advanced this doc-

trine he stood alone and was, as usual, a subject of ridicule by his Christian friends. He was in advance of his time by at least fifty years. Whence, let me ask, this superior knowledge and sublime teachings, so completely in harmony with scripture and science concerning it, and that issuing as it did from an unlettered youth, unless it were given him by revelation from heaven?

CHAPTER 7.

TESTIMONY OF THE SOIL.

AND it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." (Isa. 2: 2.)

Prior to his assassination, the Prophet Joseph Smith had laid definite plans for the moving of his people to the Rocky Mountains, and in fact, was on the verge of such a move at the time of his death, but it was not left for him to consummate his plans.

Brigham Young, the world's foremost colonizer and pioneer, with a little colony of one hundred and forty-seven people, traversed the barren desert, in search of an asylum; a place where the mountain of the Lord's house could be established above the

hills; a promised land where God was to establish His people and where they should become a mighty nation.

The story of the wanderings of that little band of home seekers is one that has printed on the pages of history one of the foremost of America's historical gems. It is a story of bravery, trials, hardships, and facing the great unexplored world amid the haunts of wild animals and savage Indians. Yet something, as though guided, like the Magi from the east, impelled them on and on to find some unknown goal; some place to fill the ideal of their faith and hopes; a place that God had prepared for the habitation of His people, and enthused with these thoughts, with the assurance that far away in the western part of America was such a place awaiting their arrival.

Foot sore, tired and weary, together with a very scanty maintenance, and, in fact, on the verge of starvation, would they pitch their tents each night, and renew their faith

and hopes by giving vent to their hearts by singing the following hymn, that in consequence of the occasion has become so cherished among the "Mormon" people.

Come, come ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—
All is well! all is well!

Why should we mourn or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this truth to tell,—
All is well! all is well!

We'll find the place which God for us prepared,
Far away in the west;
Where none shall come to hurt or make afraid,
There the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell,
All is well! all is well!

And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too,
With the just we shall dwell.
But if our lives are spared again,
To see the Saints their rest obtain,
O how we'll make this chorus swell—
All is well! all is well!

What, it may be asked, were they seeking? Could they ask a more goodly land and clime than what they had left behind

them? Why should they abandon home, friends, and country and go beyond the bounds of civilization, only to find themselves in some unknown desolation among the lands of wild animals and attacks of the bloodthirsty savages? There was certainly no encouragement given them from any report relative to the conditions surrounding the great American desert country, either from the altitude, the soil or the climate. It was known to be a desolation of saline beds and where a thousand dollars had been offered for the first ear of corn that could be produced from its soils, and where they could only expect that with their scanty supplies, starvation and hardship would stare them in the face.

Would it be possible that Brigham Young was so foolish as to lead a colony to such an unknown wilderness that, with few exceptions, was unpenetrated by white man, only to arrive where they would fall a prey to the savage red skins? Let me ask, kind reader,

what motive could have prompted such a move, unless it were that heaven had ordained such a pilgrimage?

When that party of westward bound pilgrims arrived on the salaratus beds, where Salt Lake City now stands, and where at that time was little indication that the barren soil contained a fertilizing virtue, what discouragement must have met the faces of those worn out travelers when they saw their leader, Brigham Young, bring his cane to the earth and say: "This is the place."

A few miles beyond laid the golden California, with her reputation of soil, climate and wealth, but it offered no charms to the little colony because they had found the place that God had prepared for them.

In 1842, a short time prior to his death, Joseph Smith offered the following prediction, and it was recorded in his own autobiography, as follows: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky

Mountains * * * * and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

When the Prophet Joseph made this prediction were it merely to find an asylum for his persecuted people? If so he truly builded better than he knew. If Brigham Young, tired and weary from the long, hard pilgrimage and ready for repose even though among the wolves and rattle snakes, and in despair had planted his cane, saying: "This is the place"—if such, I say, were the case, he too certainly builded better than he knew. But such, kind reader, was not the case. Guided, as they were by the hand of Almighty God, they saw with prophetic eye the promised land. So well was it marked on their minds and hearts that as soon as the great leader saw it he recognized it as "The place," and on that memorable occasion did that half starved and worn out little band

kneel down and thank God that they had, by His guidance, been led to the place heaven had ordained. But why should that place be in a barren desert? Must this worn out little hand-full of people face such a discouraging condition when other near by lands beckoned to them? Scripture was to be fulfilled and the wilderness and the solitary places were made glad for them, and the desert did rejoice and at once began to blossom as a rose. (See Isa. 35: 1.)

How wonderful, have those men builded. Wonderful it is that those worthless saline beds have been converted into fruitful fields, and that the fertility of its soil today can not be excelled elsewhere? These men were not versed in soil culture, nor did they have any method of making a chemical analysis. The land had before them been condemned as being worthless, hence how well they builded.

Is there a more fertile spot under the dome of heaven? Is there a land that has in any age given such wonderful testimony

to heaven's will as this once barren waste, now converted into a beautiful garden? Such a condition has never had a counterpart, not excepting the wonderful land that contained the cedars of Lebanon.

The very soil testifies to the words of Brigham Young that "This is the place."

CHAPTER 8.

"MORMON" PHILOSOPHY OF THE MIRACULOUS.

DURING the past decade many of the world's great institutions of learning, together with thousands of students, in their higher criticism of the holy scriptures, have concluded that the sacred writings must, in part at least, be rejected as legendary, from the standpoint that there are recorded therein so many supernatural events, entirely beyond the operations of natural law and order, as it is understood in this enlightened age. The direct attack is made against the works of the Master and His many miracles, such as turning water into wine; walking on the water; opening the eyes of the blind; raising the dead, etc., and the atheist today has made this the ground work of his profound argument, while the Christian is of-

ten unable to furnish a satisfactory answer to the charges made against his belief.

It is an undeniable fact that truth has never been given to mankind without its having met with severe criticism and has often cost the best blood of a nation to establish it.

When Bruno sought to prove the prevailing geocentric system of astronomy to be an hallucination and to teach the world the better way, it cost him his eyes, burned out at the stake; and hundreds of others have shared like treatment for the love of truth. It will be conceded that in the past it has taken hundreds of years for a truth to become of general acceptance.

Those condemning the holy scriptures do so on the ground that there is no such thing as the miraculous; that nothing can take place contrary to law and order; that there is and must be a cause for every effect; that Christ could not do anything miracuolus unless he had some law by which to do it.

The "Mormon" people claim that Christ

could not perform what is termed a "miracle" unless He did so by natural law, and that it would have to be a law known to Him. We believe there is no such thing as miracle; that what is generally termed so, is nothing more than an effect of natural law realized when the cause that produced it is not understood.

In olden times the early sea kings in their navigating exploits would often be compelled to wait for favorable winds. Paul, in speaking of his journey to Rome mentions such a condition, and thus the world in early days was placed to great disadvantage simply because they could not tack against the wind. Had they seen a modern vessel sailing whither it would irrespective of the direction of the wind, they would no doubt have cried "a miracle." To them it would have been so perhaps, but to this age it is but the most simple law of navigation.

Samuel B. Morse spent the greater part of his life studying the heavens and the

forces therein. When a young man he had made the remark that those lightning flashes would some day be harnessed for the use of man, and in his declining years he was instrumental in ticking over thirty miles of wire the words: "What hath God wrought?" This was no miracle to Morse but to the world was one of the greatest ever wrought; simply because the cause was not understood.

When Sir Isaac Newton, in his youth, saw the apple fall from the tree, his first thoughts were: "What made it fall," and after a life of research he revealed to mankind the cause of another of the world's great enigmas.

The discovery of steam by Watts; liquid air by Tripler; the wonderful electrical inventions by Edison; wireless telegraphy by Marconi, with thousands of other effects of law and order, have each in their turn been as miraculous to the masses, and will remain so until the causes producing them have been fathomed.

It is a daily occurrence that we see operations of natural phenomena producing wonderful effects, when the real cause is not, in the least, understood. It is a fact that the first concept of chemistry is a belief in the unknowable atom; hence let me say with one of our modern poets:

"Oh! vast infinitude, who would fathom thee,
Must launch his bark upon a shoreless sea."

How peculiar it is in plant life that each plant from the thistle to the mighty oak, growing side by side, will draw from mother earth, its strength, producing its peculiar form, stature, and nectar from the self same soil; even though the roots become entangled; the peach tree will produce the peach, while the apple will produce the apple, each having its singular form and flavor. We all realize this effect and yet who can explain the cause, and were it not that we,

through all our years have been accustomed to it, take it as an every day occurrence, when, were it to occur once in a life time, to us it would be one of the greatest freaks of nature.

Astronomy, chemistry, physics, and, in fact many other branches of science, are all based on the unknowable atom. The effect is manifest but the cause must be sought out.

The human brain with its wonderful convolutions is today the great unknowable, unsolved mystery. The very fact that the simple operations of the mind will cause the little finger or the minutest muscle of the body to twitch; cause the body to move from place to place; communicate thought to other minds, and make of man the wonder of wonders, is a far greater miracle than has ever been chronicled in Holy Writ, and still we reject Christ's miracles, simply because we cannot fathom the law or order that produced the cause, and at the same time accept

the many miracles or freaks of nature that surround our daily lives, simply because we cannot deny their existence. The usages of life have forced them upon our reluctant souls.

Astronomers tell us that space is boundless; and to impress it forcibly upon our minds, make a comparison to the effect that light travels one hundred and ninety-eight thousand miles a minute; that it would take this ray of light forty years to reach the north star; that when it arrived there it would still find space beyond, "ad infinitum," also that this space is composed of atoms and molecules; that space contains many elements that pervade the entire universe; that certain operations will produce certain effects; that certain combinations in the heavens will render these elements visible, having both color, weight and dimension.

In the azure blue we see a tiny cloud which is but the result of some combination. It grows from a minute speck until it fills

the heavens; then water falls to the earth. These combinations, although seemingly powerless in themselves, have by compounding, become a solid; a power of weight and form.

How often do we see shooting stars or meteors, being hurled with mighty velocity through the heavens, and do we ever stop and think that they are but the result of a combination, and that such has reduced element into weight and form? It was the writer's privilege to see one of those solids that had been hurled through the heavens to the earth, and it is now in the British Museum of London. It weighs many thousand pounds; is perfectly round, and of a green copper color. This was formed as a result of combination and the simple workings of the laws of natural phenomena.

Does it appear reasonable that the great universe with its space boundless, and interspersed therein, its myriads of solar systems, and each one created as a result of some

combination, could have been the work of chance, or does it not appear more reasonable that there is some great first cause that oversees and rules all minor and subordinate elements—a force or power that is self infinite, all powerful, and intelligent?

The Christian denominations point to some great governing power and call it God. The atheist points to it and calls it nature. The heathen points to it and is pleased to call it "The Great Spirit" and so on down the line has all mankind formed some idea as to its identity, but the Latter-day Saint points to it and calls it the Holy Spirit, that emanates from God to fill the immensity of space; to which all other substances, elements or essences with all the stellar creations are subordinate.

We believe that when the time arrived for the creation of our own earth, which creation came about in its natural turn and order, that there was a council in heaven and that certain of the Gods said: "We will go

down, for there is space, and we will take of the elements, and make an earth whereon these (the organized intelligences among whom they stood), may dwell." And they, the Gods, went down and took the materials that existed far off in space and there by the power of this great Holy Spirit caused they the subordinate elements to combine into a solid, having form, shape, color and weight.

In a preceding chapter reference was made to Abraham having seen the intelligences that were organized before the world was made, and the Lord told him that he too, was there. This throws some light on the sayings of Job where the Lord asks him in this language: "Where wast thou when I laid the foundations of the earth; when the morning stars sang together and the sons of God shouted for joy." Does it not appear that Job must have been somewhere in existence? We believe that Job was with Abraham and that thousands, aye millions

of spirits were there and saw the plans laid for the foundation and making of the earth, and that all rejoiced to know the time had almost arrived for them to go to an earth and take upon themselves mortality.

The great power to command and have the Spirit produce wonderful effects is not restricted to God the Father alone; it was also given to Christ by which He with a simple mandate could turn the water into wine; heal the sick; open the eyes of the blind; raise the dead, etc. He tells His disciples that He had power to lay down His life and take it up again; and by what power let me ask if not by this same power of the Holy Spirit?

Is there anything unreasonable in His being able to do such things when He had the power of the Spirit at His command? Is there anything unreasonable in the miracle of Cana? In those vessels were a few elements combined into a tangible substance, and lacking the simple ingredients of

color and nectar that come naturally to the fruit from the soil and the air, and how simple would it be for the Master to command and through the medium of the great cause bring them forth from the elements.

How simple were it that the winds and the waves obey His will, that the blind see, the sick are healed, the dead raised to life!

There is nothing in the miracles of the Master that should suggest the least doubt in an age like the one in which we live, where each day brings to our minds effects of the great unfathomed phenomena of nature that exceed any miracle recorded in Holy Writ; and none but the skeptic will dare challenge them; and when he does so, he places himself in a very unphilosophical light. He is simply challenging the past because he was not fortunate enough to see it, and accepting greater miracles today because they are forced upon his soul by his animal vision from which fortunately he cannot escape.

The operations of nature are based entirely upon the principle of harmony, and where there is discord there is no effect. Christ at one time could do no miracle because of the unbelief of the people, and so it goes throughout the operations of natural phenomena.

Wireless telegraphy works on a principle of perfect harmony and kindred tone; the instruments being tuned in perfect sympathetic touch with each other. Changing the tone of one of the bells would cause a breach of harmony wherein the instrument would cease to work. A note sounded on a musical instrument will respond on every other stringed musical instrument that is tuned to the same tone, and so it goes throughout the universe.

When the Master said, "Son, give me thine heart," he evidently meant for man to attune his heart to His; to the Spirit of God. "Blessed are the pure in heart," says He, "for they shall see God;" the purity of their

souls would put them in sympathetic touch with their Maker.

Nicodemus in order to attune his heart to the point where he could enter the Kingdom of God was commanded to put himself into line by baptism, where his soul and body could be made clean, whereby he, by the law of sympathetic affinity, could be a worthy receptacle for the Holy Ghost, which he was informed he must obtain before he could enter the kingdom.

Joseph Smith had attuned his heart to the heavens when they were opened to him and the heavenly beings delivered the message.

This great power to command and through the power of the Holy Spirit realize effects, was not given alone to the Master but before leaving the earth He gave it to His disciples and told them to go and do the works He had done, and "even greater works," says He, "because I go to my Father," etc., and we learn that the apostles wrought mighty miracles, or in other words,

produced wonderful effects by natural laws that were not understood by the people.

In the latter days the same promise has been given to the faithful people of God, and in fact, many wonderful operations of the Spirit of God have been made manifest among the "Mormon" people, many of which would parallel those of the Master's day.

CHAPTER 9.

THE TESTIMONY OF PROPHECY.

FOR what is prophecy but history reversed."

To enter into a detailed consideration of the fulfillment of the many prophecies of Joseph Smith would require volumes, saying nothing of the many thousands that have had literal fulfillment throughout the many years of Mormondom from succeeding prophets. The limited amount of space the writer has allowed himself for this chapter will require a condensing of matter to the extent that but two or three will be given attention here. The object is to show that Joseph Smith came to the appellation of "Prophet" by right of merit, and that he actually enjoyed the true spirit of prophecy that is characteristic of a true prophet.

On the 25th of December, 1832, Joseph

Smith uttered the following prophecy, which was published in the "Millennial Star," Vol. xiii, p. 216-17, at Liverpool, England, in the year 1851:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

"The days will come that war will be poured out upon all nations, beginning at that place;

"For behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations.

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined

for war: and it shall come to pass also, that the remnants who are left of the land will marshal themselves and shall become exceeding angry and shall vex the gentiles with a sore vexation;

"And thus, with the sword, and by bloodshed the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunder of heaven, and fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consummation decreed hath made a full end of all nations;

"That the cry of the saints, and the blood of the saints, shall cease to come up to the Lord of Sabaoth, from the earth, to be avenged of their enemies.

"Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

And now for the fulfillment of the prophecy, twenty-eight years later.

I shall waive all preliminaries leading up to the great civil war of 1861 in the United States, and at once proceed to the historical data in support of the fulfillment of the prophecy.

First war was to begin with the rebellion of South Carolina. Abraham Lincoln was elected president of the United States, Nov. 5th, 1860, in consequence of which, on the 10th of the same month United States senators from South Carolina, viz.: Jas. N. Hammond and James Chestnut, Jr., resigned their seats.

On the 17th an ordinance of secession was adopted by the legislature of South Carolina. On the 24th the representatives of that state withdrew. On December 20th of the same year, 1860, at 1: 15 p. m., an ordinance to dissolve the Union between South Carolina and the United States was passed.

Between January 9th and June 8th, 1861,

eleven of the Southern States had seceded. On the 12th of April, 1861, war broke out in South Carolina, when General Beauregard opened fire on Fort Sumter.

Second: That the war would terminate in the death and misery of many souls. It will be remembered that over a million lives were lost in that bloody conflict, which is conclusive on that point.

Third: The Southern States would be divided against the Northern States. It is well known that South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, Texas, Virginia, Tennessee, Arkansas and North Carolina, all being Southern States were divided against the Northern States.

Fourth: That the Southern States would call upon other nations, even upon the nation of Great Britain. After much trouble on the high seas the Southern States finally succeeded in landing James M. Mason in Great Britain and John Sidell in France as special envoys to those nations imploring as-

sistance in their behalf. The result was that England sent the Alabama to America and did a million and a half dollars damage to American ports.

And now the portion of the prophecy that remains unfulfilled; Great Britain is yet to call on other nations for aid and eventually war is to be poured out upon all nations. There is to be a great race war in America when slaves shall be marshalled and disciplined. The Indians are to vex the gentiles with a sore vexation, and finally through war and convulsions of nature brought about by the wrath of God will the inhabitants of the earth mourn.

The portion of the prophecy that was literally fulfilled was given twenty-eight years before the event occurred, which event was some sixteen years after the Prophet's death, and inasmuch as the first portion received so literal a fulfillment we "Mormon" people place explicit confidence in the fulfillment of the portion yet future.

On August 6th, 1842, the Prophet wrote: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." ("Millennial Star," Vol. xix, p. 630.)

Several years after the uttering of the foregoing prophecy, many did come to the Rocky Mountains and the fact of their becoming a mighty people is well in evidence. The Saints did continue to suffer very much, through those terrible persecutions wherein many good, honest souls fell martyrs to the truth, and where some of the best blood of the nation was spilled.

The angel Moroni told the Prophet that a great and mighty work was about to come

forth. "Mormonism" produces the proof. It is the greatest work the earth has yet known.

The angel also told him that the knowledge of the Book of Mormon should go to every nation, kindred, tongue and people. Today it has been published in nearly every civilized nation under the sun and the book is known to nearly every nation under heaven, and is placed in the hands of two thousand missionaries who are scattered over the entire globe promulgating the principles of "Mormonism."

Again, the angel said that the work of the Lord would meet opposition, but would increase the more opposed, to which the history of the "Mormon" Church with its wonderful growth, in the face of the one hundred years of severe crusade and persecution bears striking testimony.

"Your name," said the angel, "shall be known for good and evil among all nations; the righteous shall rejoice while the wicked

shall rage," in support of which, let me say that no man that ever lived, excepting the Master, has been known for greater good or evil than has the Prophet Joseph Smith. While the wicked have raged the righteous who knew of him and his glorious mission have certainly rejoiced.

This chain of fulfilled prophecy could go on to fill volumes, but my space is limited. However, in passing, let me say that he, by his heaven-ordained, prophetic eye, saw clearly into the future, like history reversed, the fate of men and nations. In many places are his prophecies on record together with a record of their complete and exact fulfillment, which, of itself is a strong witness to his divine appointment.

CHAPTER 10.

TESTIMONY OF "MORMON" HOME AND SOCIAL LIFE.

A TRUE system of theology would be of little efficacy among a people that did not live up to its tenets, rites and practices.

Among a class of people claiming divinity to the extent we "Mormons" do, one would naturally expect to find an environment and atmosphere surrounding the home and the individual, that the true Church of God would suggest. If divine, Mormonism must be a religion of practical, every day life, and its members should be practical every-day saints in very deed.

While it is a fact that Christianity has not always produced a saintly people, it has been in each and every instance, because its principles and ordinances have been disobeyed and man-made dogmas have been supplanted in lieu of the true faith.

A system of religion, when its principles and rites are lived by its followers, will be exemplified in that people, to the extent that the true aspect of it will be apparent, and stand out in bold relief, as a testimony for or against that system.

If Mormonism is what it claims to be, viz.: The Gospel of Christ, given by revelation from heaven, the lives of all who adhere to its principles, rites and ordinances, will bear testimony to the divinity of it. A people claiming the true gift of the Holy Ghost; the key to knowledge, power and intelligence to the extent the "Mormon" people do, must show the fruits thereof in their moral, intellectual and every-day lives.

In many systems of theology, and especially in one like "Mormonism," where two thousand missionaries are continually among the nations of the earth, proselyting among all classes of people, and turning thousands yearly toward the section of the earth occupied by the "Mormon" people, na-

turally implies that the drag net brings in some of all classes; hence the discussion of "Mormon" life in this chapter, will be a general one, or in other words the topic will be treated in a general way, and let me say in passing, that when the foregoing is taken into serious consideration, i. e., that "Mormonism" is made up of the converts of all nations, it will be really wonderful to find so elevated a standard of Christian life as that to be presented in this chapter.

The writer was born a "Mormon," and has spent most of the forty years of his life among that people, and has also traveled in many nations and among all classes of Christian peoples, during which time a careful study, together with thousands of careful comparisons relative to the lives of the "Mormon" people with that of other Christian denominations, has been carefully made.

In "Mormondom" the head of the family is the patriarch of the home. It is his duty

to see to it that his family lives saintly lives. His teachings must be by example and not altogether by precept. It is implied among the "Mormon" people that example is the only true tutor and that the patriarch of the home has no right to correct a child for follies that he himself is guilty of committing; hence the "Mormon" father must first live an honest Christian life before he is, in the true sense of the word, a worthy parent. We believe and teach that parents are largely responsible for the moral and spiritual condition of their children.

With but few variations in all the "Mormon" Church the family is within itself a saintly organization. The home is one of devotion and order, to the extent that after each rising sun, the family kneels in prayer, giving thanks to the Lord for His protecting care during the night, and prayer in the same manner is repeated before the family circle is broken in the evening.

At each meal before a plate is turned,

grace is said, wherein the blessings of the Lord for the purification and sanctification of the food is invoked.

In "Mormon" prayer there are no pious forms or long faced ceremonies. The prayer is one of greatest simplicity, wherein he that leads supplicates his Maker as freely as one man would talk to another, and in very much the same tone of voice. Above all, the "Mormon" prayer is the soul's most sincere desire; for well we know that prayers are answered to him who will put his heart in kindred tone with the Holy Spirit. Each member of the family, even down to the child, is supposed to hold himself in readiness to father's call to take the lead in prayer.

We have what is known as "The Word of Wisdom" which teaches that our living should be in accord with nature in every possible detail, and especially in our food and drink. The use of alcoholic beverages, tobacco and other narcotics, together with

tea, coffee, and other hot drinks are not good for man and are condemned by the "Mormon" Church, and, in fact, almost abolished from the home. The writer is personally acquainted with very many young people from twenty to thirty years of age who have never tasted tea, coffee, tobacco or spirituous liquors of any kind. The observance of this code of health rules was, until recent years, given as a word of exhortation, but today it is given as a commandment, and is contingent to a man's standing in the Church.

We believe that man's body is a tabernacle for the Holy Spirit, which naturally implies that his body must be kept in a state of purity, otherwise the Spirit by the natural law of attraction and repulsion, would not enter an unclean tabernacle. A body contaminated with unclean and poisonous foods is certainly unclean, and cannot expect but a small degree of the Holy Spirit.

We also believe that the Spirit of God will not dwell in an impure body, that has become immoral and unclean as a result of unclean thoughts and deeds; that the mind is the foundation of the soul; that man is the result of his own thoughts; his life and habits are based upon the purity or impurity of the workings of his mind. Clean thoughts make clean habits and, on the other hand, impure thoughts result in that which is negative to life.

An individual of pure moral thoughts has moral habits, that are exemplified in his daily life; while he that has immoral thoughts is, as a sequence, immoral both in heart and deed. We believe that a man, whose conversation along the line of moral chastity is obscene and filthy, would blight the life of budding womanhood or ruin the dearest home; hence such people are most decidedly shunned and ostracized among the "Mormon" communities.

We believe the greatest of sin is that of

murder, and next to that comes the violation of the law of chastity. Adultery and fornication are considered as next to murder in the catalogue of crime. The faithful young "Mormon" girl and boy will freely sacrifice their lives rather than part with that greatest gift of heaven, viz: virtue, the result of which is that the virtue of ninety-five per cent of the entire "Mormon" people can be vouched for. Congregations of our young people may be seen throughout our entire scope of settlements, whose modesty, deportment and facial expression testify beyond a doubt to the most strict sincere virtue, but to return to the home.

"Mormon" children are taught at mother's knee, the source of life and, in fact, there is nothing in "Mormonism" either of a temporal or spiritual nature that our children must not know. They are entitled to all the knowledge of life and its sacred problems as early as their little minds can grasp the story of the flower and its petals; the

corn and its tassels; the fish and its spawn; the bird and its nest, etc., and so on up through the many avenues of procreation's story, for we prefer that our children learn this sacred lesson at mother's knee in preference to their having to learn it in street gossip.

The "Mormon" home is the seat of virtue, chastity and love; and where a "Mormon" family has given its children the training along these lines that the parent owes the child, there is very, very seldom a member of that family circle that will entertain immoral thoughts or do any act that would rob the soul of its virtue and thereby bring disgrace to the family, and to this end is the universal prayer of the Saints, both morning, noon and night, that in this great world of sin and wickedness we may keep ourselves pure and unspotted in mind and body; that we may each be worthy receptacles of the Holy Ghost. We know well that an impure heart has no claim on the

Holy Spirit, for by the law of natural affinity that heart cannot be placed in harmony with it. "Blessed are the pure in heart," said the Master, "for they shall see God." The chastity of soul will naturally place them in sympathetic touch with God to the extent that they will see Him face to face.

The educational side of the "Mormon" home is a topic that must not pass unnoticed here. One of the foremost duties of the parent is to see to the intellectual development of his children, and to this end a spirit of progression along these lines had been a part of "Mormonism" from its first inception. Not only in the school room but in the home, both individually and socially is their education made a part of life's great problem, to the extent that "Mormon" education has become more or less known in the intellectual world. In this connection permit the suggestion in passing, that it is this very principle of home culture and training that has made Utah, in so very

short a period, rank fourth in the United States in the degree of general education. Besides this there is a far greater per cent of musicians among the "Mormon" people than can be found elsewhere. It is estimated that fully sixty per cent of the families of the Church have either an organ or piano in the home; and the per cent of performers is very large. It is a difficult matter to find a "Mormon" family without some kind of music in the home, and the entire Church membership do much singing.

Joseph Smith taught that man would be saved only according to the degree of intelligence he had gained on earth; also that knowledge is power; that the glory of God is intelligence; and we believe that such glory will be ours by right, according to the intellectual, moral and saintly lives we have led on earth.

Concluding on this topic; the home is the cradle of the gods; where mighty souls given us of heaven are to be nourished and

guided like a tender plant up through infant life, to that of the school child and from there through the budding years of man and womanhood, and then on and on until man, by a mission of sanctity, has merited a glorious resurrection; to take one more step toward the measure of his creation, which is that of a just man made perfect; a priest and king; a god among the many of his kind, each being subordinate to the Father of all.

The social life of "Mormonism" is one that is an example to the world, as it is one of perfect harmony, love and kindness.

In the Church are many auxiliary organizations. For the children we have an organization known as the Religion Class, then comes the Primary Association; and each Sabbath at 10 a. m. the Sabbath Schools, and at 2 p. m. the general Sacrament meeting; then come the Young Men's and Women's Mutual Improvement Associations, together with many Priesthood quorum meetings, until one would wonder how

we manage to have all assemble in their respective meetings in each and every week of the year; and yet we manage to find time for a great amount of amusements, some of which will receive attention later in the chapter.

In the above named organizations the ethics of "Mormonism" are taught to each and every member, from the smallest tot of the kindergarten departments up through the varied branches of instruction, to and including the aged members of the Church.

That the reader may have some conception of the magnitude of our great work a few statistics of our Sabbath Schools taken from the December 31, 1908 report are here presented. At that time there were 765 schools, 19,096 officers and teachers, and 127,213 members, and, kind reader, that vast number of teachers, together with those of the various other organizations of our Church, perform their duties absolutely without financial recompense. The work

of all these thousands of organizations is considered a duty; a labor of love, that predominates throughout all "Mormondom."

We are not a pious, long faced people, but our worship, is plain and reasonable. We greatly enjoy the theater, the dance, with many thousands of other social gatherings and innocent amusements. Innocent because they are conducted in a decent manner, and are of themselves of intellectual benefit, and we invariably ask for divine aid with each, by opening and closing them with suitable prayer; asking that the Spirit of the Lord accompany such entertainment. We believe that God enjoys the pure amusement of His children, and that a religion that will not cover all phases of life, including amusements and every act of life would be truly wanting.

With exception of boys under about twelve years of age, the entire male population of the Church, if in full fellowship, are given the Holy Priesthood in some of its

varied degrees, from a deacon up to an apostle, and by right of merit are promoted as age and fidelity demand. In this gigantic corps of workers, each and everyone considers himself a minute man ready for any call that might be placed upon him. This great devotion is part of his life, and he is willing to sacrifice his all for the promulgation of the Gospel, and that without any financial recompense. With very few exceptions the labors of the "Mormon" Priesthood is one of free service dedicated to the Lord; only such persons as are expected to devote their entire time and attention are remunerated financially for their labors.

Reference has already been made to the great corps of two thousand missionaries that are kept continually in the field, companies of whom leave every week in the year for some foreign nation, where they remain for two or three years at a time; leaving wife and children at home. These young men (for mere boys some of them are), fill these

missions at the sacrifice of their own time and expense; and this, kind reader, for the sake of their love for the human family; that the world might know that God has spoken from the heavens and revealed His mind and will to man, for we believe that "This Gospel shall be preached to every nation," and the consummation of God's work will then be at hand. (Matt. ch. 24.)

Invariably when one of our boys leave home and loved ones for such a mission, a loving farewell party is prepared for him wherein friends gather from far and near to wish him God speed. He leaves us a mere boy and returns a stalwart defender of the truth.

Outside of the great number of members that accept the Gospel in foreign nations and emigrate to the Valleys of the Mountains each speaking his language peculiar to his native land, we have that valiant corps of two thousand missionaries returning every year, having learned the language of the

people among whom they have been laboring, and thus we have the languages of nearly every nation under the heavens spoken in our midst; not only by our own converts but by thousands of our home raised sons. This places us where no other people on the face of the earth can produce a parallel condition. People from every nation can find someone that can talk their tongue, and such it must be, for it is here that the mountain of the Lord's house is to be established, in the tops of the mountains, and all nations shall flow unto it (Isa. ch. 2) as they are doing, and as they arrive they are greeted in their mother tongue.

From the foregoing it will be seen that we are a busy people; we earn our bread by the sweat of our brows. We have no drones and have no use for them. Our emblem is the "bee hive" and we, like a swarm of bees are indefatigable in the discharge of our various duties.

Such, kind friends, is a brief review of

"Mormon" home and social life. Much more could be said along this line of thought but the writer feels that sufficient has been said for this chapter.

"Mormonism," as has been said, is one great, grand system of love for the salvation of the human family. The life works, with few exceptions, of all its members are indefatigably given for the love of mankind, and that without recompense. Can any such system under heaven be produced to equal such love and devotion for the salvation of the race, and yet this is but a prototype of the true work of the Master, which implies that it must be so, otherwise it could not be the Church of Christ.

CHAPTER 11.

SUMMARY, AND AUTHOR'S PERSONAL TESTIMONY.

N the beginning of this little treatise a brief retrospect of the ages was given, in which the hand dealings of God with His children in ancient times was considered, together with the Gospel in Christ's day with its rites, principles and ordinances, from which it was clearly shown that Christianity has made a radical departure from the true Gospel established by the Master.

Next came the great apostasy from the primitive faith with a few slight references to conditions during the interval between the passing of the apostles and the great reformation. This was followed by an account of the rise of the many man-made cults and dogmas claiming Christianity, none of which contained its true principles

and ordinances, nor a vestige of divine authority.

That the churches at the opening of the nineteenth century had not as yet received a dispensation of the Gospel was made clear; next came the consideration of the need of new revelation, wherein it was shown that such was absolutely necessary before God's work could be established on the earth; that some honest soul must be called of God to be duly authorized and ordained to be His true vice-gerent.

The claims of Joseph Smith were then considered, together with a portion of his own autobiography relative to the early rise of the "Mormon" system. This was followed by arguments as to the divine aspect of such claims; all of which the writer feels assured will find an asylum in the honest heart of the reader of this little book. The consideration of the doctrinal principles of Mormonism were next given place, wherein it was shown that much lost doctrine, that is

vital to the salvation of the human family, has been restored to the earth; that "Mormonism" is completely in accord with the Holy Scriptures even in the face of the fact that almost every principle, rite or practice of that religion is in direct discord with the prevailing thought of the various orthodox Christian denominations.

A brief sketch of the historical part of the Book of Mormon, published in 1830, together with many very valuable discoveries in support of its divinity, as brought forth half a century after the passing of the Prophet Joseph Smith, was given. The analogies and archaeological evidence are of so striking a nature that the honest reader will see that there is really something marvelous in the work, if not an uncontrovertible testimony of its divinity.

The Prophet's teachings along the line of astronomical thought were next considered, wherein it was demonstrated that Joseph Smith, seventy-five years ago, advanced the

abstract scientific thought of today along these lines, and even exceeds the thought of our day in many of its phases on this subject. This superior intelligence, coming as it did from one not laying claims to a knowledge of astronomy, bears striking testimony to the divinity of his calling.

Then came the Prophet's advanced teaching along geological lines of thought, wherein it was shown that the modern seer was almost a century in advance of the intelligence of his time. Although ridiculed at the time he dared advance such truths, his teachings today, are in perfect harmony with geological science, which again adds striking witness to the divinity of his work.

Following were some striking evidences in favor of "Mormonism's" divine mission, in the fulfillment of the prophecy that the desert should blossom as the rose, and that the mountain of the Lord's house should be established in the tops of the mountains. * * * and that all men would go to it.

The consideration of the saline beds that awaited the weary pilgrims on their arrival in the Valleys of the Mountains and the wonderful subduing of the elements, together with the most wonderful soil transformation that has really taken place, give marvelous evidence that "this is really the place" God has chosen, and that the people that have, by the power of God, made this once barren desert to blossom as an Eden are acknowledged of Him. Can the whole world furnish a similar condition?

Reference was also made to the "Mormon" conception of the impossibility of the miraculous. Our belief that nothing can transpire but by some law of nature, was emphasized; that there is nothing either impossible or unreasonable in any of the miracles of the Scripture; that man in his every day life, is accepting greater miracles than those of the Master's day; all of which are operations of certain laws producing certain effects even though the causes are not un-

derstood by man. The "Mormon" explanation and conception of these great truths, certainly point to the divinity of "Mormon" claims.

That Joseph Smith was a seer and revelator was established beyond a doubt in the few instances of fulfilled prophecy. As clearly and as minutely as history, were many great important events foretold, most of which he did not live to see fulfilled, and which none but He by whose Spirit they were given could, holding the nations of the earth in His hands as He does, bring about such wonderful and literal fulfillments. His prediction of the great American civil war, given twenty-eight years before the event and which event took place sixteen years after his death, was presented with historical data, that alone is conclusive that he saw the future like history reversed, saying nothing of many others of equal importance. This again bears solemn testimony to his divine calling.

The chapter devoted to "Mormon Home and Social Life" presents facts as they are, and can be found throughout all "Mormondom." It points to human life in almost as near the ideal aspect as it will be possible for humanity to become until He shall come whose right it is to reign. If a tree is to be known by its fruits; if a system of theology is to be exemplified in the lives of its adherents; if such a system should be one that covers every phase of human life both temporal and spiritual, which are but the true requirements of Christ's Church, then "Mormonism" fills the requirement in the fullest sense of the word.

There is nothing in human knowledge of the truth today that, in the least, conflicts with "Mormonism." We harmonize with all true scientific development; we harmonize in every ideal thought and action of mankind. There is no truth existing on earth today that "Mormonism" does not comprise, and it must be so for it is God's Church, and

is in direct touch with the Great Fountain Head that giveth all knowledge to man in the flesh.

The writer feels assured that from the careful consideration of the pages of this little work, the reader will see that there is really something most striking and wonderful in "Mormonism."

The evidences of "Mormonism" are conclusive and cannot be controverted. The system will stand the test of the most severe examination; had it not been so, the eighty years of orthodox Christian attacks would have crushed it years ago. Today it stands more firmly than the rock of ages.

We are not a contending people, and we do not invite hasty discussions on useless topics, but at the same time, we are ever ready and willing, with the truths of Christ's Church, to meet mankind from any and all phases of theological or scientific research. If our system will not stand the rebuttal of the severest weighing in the balance, it sure-

ly would not be the Church of Christ, but inasmuch as it is the Master's work, come to the earth by divine restoration, it will demonstrate to mankind that it is a truth that is mighty and will prevail.

And now, kind reader, my task draws to a close. The foregoing pages contain some of my reasons for my being a "Mormon," all of which are of an exterior nature, and let me say in passing, that to me, such evidence passes into nothingness in the face of my concluding testimony.

Just prior to His departure, the Master told His apostles that it was expedient for them that He went, for said He, "If I go not the Comforter will not come." Again speaking of this Comforter He said: "Howbeit that when the Comforter is come He will testify of me." He also tells the people that the doctrine is not His but it is His that sent Him, and that if any man will do His work he shall know of the doctrine, whether it be of God or whether He speak of Himself.

No exterior evidence is of sufficient force to convince one of the truth of Christ's mission, but in order to receive convincing testimony he should place himself in harmony with the Spirit by baptism, whereby his soul may be so purified as to place him in sympathetic touch with the Spirit, by which the only true testimony of Christ is given. It was by the power of this Comforter that Paul knew Jesus was the Christ; flesh and blood could not reveal the fact to Peter, but it must come by revelation from heaven. It was by this power that Joseph Smith could bear the greatest testimony given by man that he knew that God lived.

The Master clearly marked the way man should travel in order to obtain this knowledge, which path was clearly defined in chapter three of this little work.

The writer passed the initiatory steps requisite to entering the Church, at an early age; the same that have been described elsewhere in this work as being the A, B, C of

"Mormonism," from which time, layer upon layer and year by year in life's experience has the knowledge given me when but a boy, been augmented and strengthened to the extent that I know my Redeemer liveth, as well as I am conscious of my existence. That knowledge given me of the Holy Spirit, has become part of my nature to the extent that I know "Mormonism" is God's work as I also know that Joseph Smith was the chosen of heaven to head this great Latter Day Dispensation of God's mercy to man. Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and the present president of the Church, Joseph F. Smith, were and are each in their respective places, prophets, seers and revelators of God even as much so as was Joseph Smith, each being endowed with the same high authority, and how, kind reader, do I know these things? Perhaps you call it an hallucination, which makes no difference to me, for I have proven the Lord, in my endeavor

to live a saintly life, and that in accord with the plan the Master laid down, with the promise that he who would do so would know for himself, for the Spirit of God would give him that knowledge.

Call it subconscious mind, innate knowledge, or what you may, I nevertheless know, as I know I exist, that Jesus is the Christ; that He has been made manifest in our day; that the Holy Priesthood has been restored; that Christ's Church exists in its fullness, and that the line of prophets from Joseph Smith to and including the present president of the "Mormon" Church are all divinely inspired and appointed; that the "Mormon" Church, the proper name of which is the Church of Jesus Christ of Latter-day Saints, is Christ's Church, being the only true and acknowledged system or plan of salvation by which mankind will be exalted, whereby he can go on and on throughout the countless ages of eternity. I know this, kind reader, because God, as a

result of my having placed my heart in sympathetic touch with His Holy Spirit, has engraven this testimony upon my soul.

In conclusion my humble prayer is that I may live to keep myself clean and unspotted before God; that the remainder of my life be a saintly one, that I may ever keep my soul in kindred touch with the Spirit of the Lord, and in the end I might merit a just reward.

That the day may be hastened when every honest heart shall know and understand that "Mormonism" is divine in very deed, and that it is in no manner man-made but on earth by right of God having established it, and with love and wishes for my fellow men together with a desire to do all in my power for the salvation of humanity, is my most humble prayer.

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